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LET US EVANGELIZE THE WORLD IN THIS GENERATION.

[EDITORIAL, A. T. P.]

The supreme question of the hour is the immediate preaching of the Gospel to every creature. When Francis Xavier stood before the Walled Kingdom and felt the power of its adamantine exclusiveness and proud self-sufficiency, he exclaimed, “O rock! rock! when wilt thou open to my Master?”

Could that heroic Jesuit of Navarre, whose grave was made at Goa in 1552, after these nearly three hundred and forty years, see that “rock” opened to his Master, and the whole world now flinging wide the long-shut doors; and then see the comparative idleness and indifference of the Church, so slow to enter and possess the land, he would turn to the Church itself and cry again, “O rock! rock! when wilt *thou* open to my Master?”

The great question of the hour is, How can the immediate proclamation of the Gospel to every creature be made a fact? Other preliminary questions have been answered by the very movements of God’s providence and the developments of human history. We need no longer to ask how we shall get access to the nations, for the barriers are down; nor need we inquire how we are to reach these uttermost parts of the earth, for the steamship and steam-car will bear us to the limits of the globe in less than two months; nor need we search for the implements and instruments for the work of evangelization, for the printing-press offers to make the eye the handmaid of the ear in the rapid dispersion of the Gospel message, and science offers to be the powerful ally of faith in the conquest of the world for Christ. Nor is it a question of adequate force for the field, for the evangelical churches could furnish four hundred thousand missionaries, or one for every two thousand of the unevangelized population, and yet have one hundred at home to support every foreign missionary. It is not even a question of adequate means to support a great army of missionaries, for the aggregate wealth which is at the disposal of disciples is so great that one-tenth of it would amply suffice to sustain half a million workmen in the foreign field and supply all the needed adjuncts and accessories for mission work.

What, then, is the hindrance? We answer unhesitatingly that the Church of God is trifling with human souls and with her own duty. The time has come for plainness of speech. It is no time to put a veil over the face, or a gag into the mouth. Christian missions have never yet been taken up by the Reformed Church as an enterprise to be dared and done for God, like any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a king is, there is power" (Eccles. 8 : 4), and, "the king's business requireth haste" (1 Sam. 21 : 8). The command of the King of kings is before us; that implies divine authority back of our commission, and hence guarantees divine ability to fulfil it. And whatever is the King's business it demands implicit and immediate attention. To submit to His authority, to believe in the ability divinely assured, to attempt great things for God, and expect great things from God, would insure an era of missions so far eclipsing all hitherto done or attempted, that the present activity of the Church would be seen to be like the winking of an eye, or the movement of the little finger, in comparison to the energetic action of the whole body in a race for a prize.

The question is asked, How can the evangelization of the world in our generation be made a fact?

God has certainly supplied a material basis for this stupendous achievement. Three things amaze and overwhelm the thoughtful observer: First, this is the age of *world-wide openings*. From Japan, at the sunrise, across the whole track of the monarch of day to his sunset pavilion on Pacific shores, he looks down on scarcely one land that still shuts out the Gospel. Second, God has given us *world-wide facilities*. What implements and instruments! The Marquis of Worcester called the sixteenth century the century of inventions, and Dryden named the year 1666 the *annus mirabilis*. But the nineteenth century might crowd the achievements of the sixteenth into a decade, and the years 1858 and 1878 were years that were in themselves as wonderful as almost any century previous to the sixteenth. Imagination can scarce paint any means of travel, transportation, communication and contact, which are not now supplied; and another quarter of a century may see the human race navigating the air as they now do the waters, and telegraphing without wires, and driving mail matter through pneumatic tubes. Again, this is the age of *world-wide enterprises*. Everything moves with a rapid foot, and time and space are annihilated. With a swiftness, credible only when witnessed, men push to the confines of the globe to find treasures, or to bear inventions. The Church of God alone moves slowly! Kerosene lamps and sewing-machines, parlor organs and glass beads are carried ahead of the Bread of Life.

Now, what is the *natural* basis of a world's evangelization? What, humanly speaking, constitutes man's responsibility in this work? We answer again: Three factors enter into the problem—men, money, and methods. The Gospel needs a voice—a book will not do. Behind the

Bible must be a believer, behind the Gospel a gospeller, or herald. God wants witnesses who speak what they know. These the Church must supply. At present the exact number of missionaries is stated as 5994. But for the native laborers, who outnumber ours almost seven times (35,343), our work would almost come to a standstill, with one missionary, on the average, to 166,000 unevangelized. Again, I say, the Church should robe herself in sackcloth at the remembrance of the fact that, in the nineteenth century, it takes nearly six thousand Protestant church-members to supply one missionary ! At the same rate of supply we should have had but a force of 8000 to 10,000 to bring into the field in the late War of the Rebellion !

There is the factor of money—for there is a financial basis of evangelization. The whole church-membership in Protestant churches of America and Europe raise \$11,429,588 a year—less than thirty cents a member—less than one-tenth of a cent a day ! These are no new facts, but they need to be beaten in by repeated blows.

Our superfluities and luxuries, absolutely unnecessary, save as made so by a luxurious and extravagant taste, reach an aggregate which is believed to be not less than \$4,000,000,000. Suppose that only one-tenth of these was sacrificed. We should have \$400,000,000 at once for the Lord's work !

Our comforts and conveniences aggregate fully as much more. Suppose we should give one-twentieth of them to the Lord, we should have an aggregate of \$200,000,000 more, a total of \$600,000,000. And yet we have not supposed our self-sacrifice to touch our necessities, which might yield no small percentage, in view of the extremities of the poor and the lost.

Consider what a power would accrue to missions if to-day self-sacrifice, without touching out actual needs, should simply begin by a tithe of our luxuries, and a half tithe of our conveniences ! Let us have a new " Order of the Iron Cross !"

Then there is the factor of *method*. We need a careful and systematic method for districting the field and distributing the force. There is so much ground to be covered, and there is so much material of men and money to meet the need. Well, then, let us so map out the world-field and so divide and distribute all available workmen and contributions, that no part of the world shall be unsupplied. If the workmen are scattered, better one than none ; and better to supply the whole field inadequately than leave whole districts absolutely destitute.

But I wish to emphasize that supernatural basis of missions, wherein it is my abiding confidence that the solution of this problem really lies. This work is God's work, and we are simply co-operating with the Father, going into all the world as ambassadors ; co-operating with the Son, in the cross-bearing of self-sacrifice for souls ; co-operating with the Spirit in witnessing to His power to save and sanctify. God's work may demand

haste, but never hurry and worry. And because it is His work it can be done if done in His way and in His strength. If I did not believe this I would give up all effort henceforth. The Church will never do this work until, from reliance on men, money, and methods we rise to dependence on the providence of God, prayer in Jesus' name, and the power of the Spirit.

1. The supernatural basis of missions is the divine command. The Word of the King is the assurance of authority and ability: "Whatsoever He saith unto you do it." We have not bread enough for so great a multitude; but, He says, "Give ye them to eat," and our means are permitted to be inadequate because He intends to work a new "miracle of the loaves." We have not men enough to go into all the world; but He says, "Preach the Gospel to every creature," and He allows the supply to be inadequate that in answer to prayer He may "thrust forth laborers into His harvest." We have but to go and do as He bids us, and we shall find God is with us, supplying all lack both of men and money. Our very deficiencies are a challenge to faith.

2. Again the supernatural basis is found in the promised power of Christ. In missions we bear our cross—not crosses—after Christ. We join Him in self-abnegation. We consent to die that others may live—to be buried that others may be garnered, a harvest for the kingdom. Now Christ is both the Captain of the Lord's host on the battlefield, guiding the movements of His army, and on the throne, King of kings, administering government. Hence come two grand confidences: First, that the battle is bound to issue in victory, and second, that Omnipotence is on our side. To open shut doors we need only to appeal to Him—to meet all threatening dangers we have only to rest on His power.

3. Once more the supernatural basis is found in the co-witness of the Holy Ghost. In the mouth of this divine, confirming witness, every word shall be established. The conditions of blessing are plainly indicated in the Word of God: (a) Anointed disciples. "Ye shall receive the power of the Holy Ghost coming upon you." It is "not by might, nor by power, but by the Spirit of the Lord." Something more than human words and witness brings men to Christ. (b) Scattered vessels. We are the chosen vessels, vehicles of conveyance.

There is here a truth which few seem to have grasped. The Holy Ghost is represented as coming to dwell in and work through disciples, but never as sustaining either of these relations to ungodly souls, who cannot perceive, receive or know the Holy Ghost. It is God's plan that believers shall be everywhere scattered in order to provide avenues of spiritual communication. The Holy Spirit has never yet been known to come down upon and work in a community where *there were no believers*. In the entire history of missions the intervention of some one or more believing disciples has been the condition of His outpouring. Hence, as water can be conveyed only in vessels or channels, the believer must become the means of communication, impression, and salvation. Therefore, Christ waits to see

of the travail of his soul, and the Spirit waits to pour out blessing, until the believing Church scatters everywhere the witnesses of the cross.

The grand duty of the hour is, to my mind, as plain as an unclouded sun at its zenith. Faith in the duty and so the possibility of doing it ; energy of action, courageously and promptly doing the King's business, and prayer for power from above. Give us these, and before the generation passes away the world shall hear the Gospel.

God makes special appeal to young men ! With many of us life's sun has passed the zenith and is moving toward its setting, and with not a few the sunset already reddens the sky. You, young men and women, have life before you. Your sun has yet to mount from dawn to zenith. In the age, on ages telling, when into every year is compressed the eventfulness of a century, you are to live. God is marching on ; the signal guns are sounding, the battle grows hot, and the hour is critical and pivotal. Who of you will fall into the ranks and take up the grand march ?

[NOTE.—The above is the substance of an address delivered at Cleveland, O., before the late Students' Volunteers' Convention, Feb. 27, 1891. The following letter, from Dr. McGilvary, will confirm the view here presented.—A. T. P.]

A VOICE FROM THE FIELD.

BY REV. D. MCGILVARY.

CHIENGMAI, N. LAOS MISSION, Oct. 22, 1890.

To The Missionary Review of the World :

DEAR EDITOR : You might be interested to hear another *voice from the field* in response to the standard raised pre-eminently by your REVIEW for a crusade to evangelize the whole world during the present century. The idea is a grand one. Possibly, the faith of but few has reached the standard of Christianizing the whole world during the next decade. We all know it is not beyond the *divine power* to effect it. It may be doubtful whether it is the revealed will of God that all of any age shall experience the saving power of the Gospel. The number of the saved belongs to the secret things which belong to God. There can be no doubt, however, that it is the *revealed* will of the great Head of the Church that the *Gospel is to be preached to every creature*. That command forms the proper foundation of the Church's *duty*. That it *is* able, with a tithe of the zeal that nations manifest when their country is in danger, or that the world puts forth in amassing wealth, to carry the Gospel message to every living soul, admits of no doubt. There is latent power in fire and water to move a million-fold the present amount of machinery, but it must be converted into steam. So the great problem is to generate the latent power of the Church into *red-hot heat* to make it effectual. But what trumpet voice is to awaken the slumbering power of the whole Church ? A pentecostal baptism would do it. That baptism would surely be given in answer to a universal cry of

prayer ; but what shall move the Church to prayer ? What more effectual appeal than the cry of a perishing world open to the Gospel ? China's moderate call for five hundred laborers has been echoed by your REVIEW. Japan is a standing appeal and a standing argument to enforce it. Africa has uttered its voice till it is the centre of attraction in Europe. To all of these we heartily respond. Will your readers listen to an appeal for a race that can claim only two or three millions ? We would appeal especially to the Presbyterian Church, some of whom may not see its own excellent organ.

We may assume a general idea of the work in Chiengmai and Lakawn. In these we may regard the Gospel as firmly established. When the forces on the way, and those under appointment, reach us, we may hope not to have to draw soon for more foreign laborers for these. With a baptized membership of fifteen hundred, one native ordained minister, a number of valuable assistants and ruling elders, we doubt not that the work would go on were all the foreign laborers removed, while with their aid, which is yet needed, if not absolutely indispensable, we look for great results.

But to perfect the unity and symmetry of our work and design of reaching the whole race, at least *two* other stations should be occupied, and one of them immediately. In February, March, and April an evangelistic tour of three months was taken by the writer to all the Laos states and cities except Hluang-Prabang, in the extreme northeast. Besides its immediate object, it was designed to take a *resurvey* of the whole field with a view of selecting the next station. Two points called for special attention. One is M-Nan, in one sense the flower of the Laos states. Its territory is as large and populous as Chiengmai, but its rulers are somewhat more conservative. It is open, but not yet so like a ripe apple falling into our hands as a *fourth* one to which I would call the attention of the Church. One hundred miles to the north of Chiengmai is Chieng-Rai, or Kieng-Hai. Fifty miles farther north is Chieng-Saan (or Kieng-Tsan), the northernmost province or state in the kingdom, and to the east is Chieng Kong, both the latter being situated on the great Cambodia River. The rulers in all these are favorable to our work. The Governor of Chieng-Rai was disappointed that we could not occupy a lot previously given this year. There is an organized church of about eighty baptized members mainly the result of God's blessing on native labor. In Chieng-Saan there is another of over forty members. Chieng-Kong is the largest department of the M-Nan state, which closely borders on Chieng-Rai, while to the south is Papaw, with a membership that can soon be organized into a church. With a fair idea of the whole field from previous isolated towns, and an extensive acquaintance and inquiry for twenty years, I was hardly prepared to realize the possibility of reaching the whole Laos race in the next decade by a station to be formed immediately in those three places, with Chieng-Rai as the centre, and a subsequent one in the latter half of the decade in M-Nan. A more promising field for evangelistic work could not be chosen for the present than the

former. Providence has opened the door, removed all obstacles, and planted churches in advance.

Before reaching home a plan was formed of going up to Chieng-Rai in December, leaving my family and spending six months, and returning to Chiengmai the latter half of the year. With these bright visions of work, imagine my disappointment on learning that the debt of the Board required retrenchment and not *expansion*. But still the two stations of Chiengmai and Lakawn have appealed to the Board for its sanction. The last letter from the Board expressed a doubt as to its favorable decision. The only difficulty in the way is the funds. How many churches, how many individuals in the church, could assume the expense of a station for one, three, or five years! Mr. James Lenox gave \$3000 the first year to start the Chiengmai Mission. The call seems imperative. Not to advance is to risk the loss of the best portion of our field. Hluang-Prábang, lower down on the Cambodia, contiguous to French territory, is already occupied by a Catholic mission. If we fail to advance, they probably will. The Government and the people would greatly prefer our occupying it. It would give a scope to our native workers, and develop as nothing else would the missionary spirit in the native churches. It would furnish a wider field for our literature. There is *no* obstacle in the way *but the want of funds*. In nearly every place visited, the complaint was that our stay was too short. The wife of the Governor of Chieng-Kong could hardly be reconciled, and begged for one month to be taught to read our Scriptures by Miss McGilvary. Three weeks after we had left we were overtaken by three men, who had not heard of our arrival, and who were anxious to study our religion. A head priest in M-Ngow, whom I had formerly met, had read our books, and partially promised to leave the priesthood and come to Chiengmai to study more. The venerable Viceroy of M-Nan, eighty-four years of age, voiced a common sentiment in regard to Buddhism. When our religion was explained, at our audience, as well as it could be to one so deaf, he replied, "That is all very good. You may preach it to my people; but as for me, it is too late. I have built my temples, fed the priests, made my offerings, and performed my devotions in the only religion I knew. I must rely on my merit for the future." To the suggestion that the road to Nirvana is practically endless, he replied: "You say truly. It can only be attained after myriads of transmigrations, but it is too late to enter a new one. You must teach the rising generation." *After myriads of transmigrations*. If such appeals from princes, priests, and people touch no chord in the hearts of those who believe that they have themselves been saved by the Gospel, and make no call to prayer, offer no motive to self-denial and effort, what more can be said? Only one other voice is stronger, and that comes from the Mount of Olives, from the lips of the ascending Saviour, "Go ye into all the world and preach the Gospel to every creature, and lo, I am with you alway, unto the end of the world. Amen." Yours fraternally,

D. MCGILVARY.

MODERN MISSIONARY MARVELS.

THE BASSEIN-ARAKAN MISSION AMONG THE SGAU AND PWO KARENS.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

Among the forty-two nationalities inhabiting Burmah about twenty belong to the Karen family, and are distributed over its entire territory, as well as that of Siam, and are supposed to number nearly 2,500,000 souls. So far as known, none of them are Buddhists or idolaters ; most of them believe in a Supreme Being, who is far away, and takes but little interest in human affairs ; they also believe in *Nots*, demons, or evil spirits, taking a malicious pleasure in annoying and troubling men, to whom they offer sacrifices of food, to placate them. They have no priests or medicine men. They are brave, honest, and reliable. The northern tribes are great fighters, while the southern tribes are peaceable and quiet. They are generally agriculturists, fishermen, or laborers, and very industrious. Their languages differ greatly, but philologists assert that they have a common root. They differ also greatly in customs, habits, and manners.

Of the tribes of Southern Burmah the largest are the Sgaus and Pwos, inhabiting the Tenasserim and Pegu provinces, between the eastern and western Yoma ranges of mountains, and extending from the twelfth to the eighteenth degree of north latitude. This includes all the delta branches of the Irawadi and a part of the main river, as well as the lower portion of the Salwen (Sol-ween) and Sitang (See-tong) rivers. In this territory the Tenasserim region was separated from that around the delta branches of the Irawadi by a wide expanse of jungle from one to two hundred miles in breadth.

The Gospel was first offered to the Karens of the Tenasserim provinces—Tavoy, Mergui and, not long after, to those in Amherst, Maulmain (Mohool-mah-een), and Maubee (Mah-oo-bee)—by Rev. George D. Boardman and Rev. Francis Mason, and the faithful assistant (Ko-thah-byu, the Karen apostle and first Karen convert), in 1828, and the following years. Unlike the Burmans, they readily accepted it, and very many were baptized. Many converts were gathered also in Rangoon, and the language was reduced to writing by Rev. Dr. Wade, then of Maulmain, and some textbooks and tracts printed in it in 1831 and 1832. The New Testament was translated into the Sgau Karen dialect, and portions of it printed between 1833 and 1836. But though Ko-thah-byu and some of the other assistants had been very active and successful in carrying the Gospel to their countrymen in the Tenasserim provinces and the region east of Rangoon, no effort had been made to reach the far more numerous Karens of the Bassein district, the southwestern section of Burmah, occupying the region drained by the delta branches of the Irawadi, and extending for some distance northward between the main river and the western Yoma range of mountains.

This district had an area of 7047 square miles (about as large as Massachusetts) and, in 1881, a population of 381,419, of whom nearly 100,000 were Sgau and Pwo Karens. The Karen population has largely increased since 1881. The district is fertile, producing rice and fruits in great abundance and large quantities of fish in the rivers. Bassein, its capital, was a port of entry with a large commerce. The Burmans, who were the ruling class, oppressed the Karens most cruelly and had reduced most of them to a condition of peonage.

Light was brought to this people, then sitting in darkness, in a very singular way. In April, 1835, Rev. Thomas Simons, a Baptist missionary to the Burmans in Rangoon, who had been on a visit to friends in Arakan, then a British province, determined to return to Rangoon overland through Bassein, crossing through a pass in the western Yomas to some of the branches of the Irawadi. His journey by boat and on foot occupied several days. Mr. Simons did not understand the Karen language, but he carried with him many Burmese tracts, some of them written by Dr. Judson. In the villages at which he stopped he distributed these to the Burmans and Karens who came around him, and not knowing that the Burmans had prohibited the Karens from reading or hearing read any foreign books, he told them to ask some of the Burmans to read them to them. Mr. Simons made his way to Rangoon, and the bread which he had cast upon the waters seemed to have been wasted. But it was not.

Two years later Rev. Elisha L. Abbott, designated as a missionary to the Karens in Burmah, after spending a year in Maulmain and Tavoy in acquiring the language, came to Rangoon to commence his labors there. He met with great success and baptized nearly two hundred, mostly in the vicinity of Maubee, thirty miles north of Rangoon. In December, 1837, he left Rangoon to make his first visit to Bassein, in which no missionary had yet preached. He crossed the Irawadi, December 16th, and entered the little village of Sekkau. In the first house he entered he found several Christians, some of whom had visited Rangoon. Very soon an old man came in, and going up to Mr. Abbott said: "Teacher, I want to be baptized." On inquiring, Mr. Abbott found that two years before a Burman had come to the old man and offered to sell him two little books in the Burmese language, which proved to be the "Golden Balance" and "The Ship of Grace," which Mr. Simons had given to him. As the old man could read Burmese, he bought them for two large bunches of plantains. He read them over and over again. They told him of an Eternal God and a Divine Redeemer. He was not satisfied, but wanted to know more, and hearing that the Karens in Maubee had received a new religion, he made his way thither through the dense jungle, infested with robbers and wild beasts, a distance of nearly a hundred miles, obtained light and instruction, embraced the Gospel with all his heart, told the story of the cross to his neighbors, some of whom were converted, and for a year had served God with all his house. Three days later, at a large village on the eastern bank

of the Irawadi, he found that a whole village of Karens, nearly a hundred souls, had been led to embrace Christianity by reading some of these Burmese tracts distributed by Mr. Simons, and finding their way to Maubee had learned to read in Karen, and received instruction which enabled them to become very efficient missionaries to their countrymen. These people were not within the technical bounds of the Bassein district. Mr. Abbott examined them carefully, baptized thirty-four of them, and organized them into a church, and went his way into Bassein proper. At the large village of Kyootoo, on the west bank of the Irawadi, he preached in Karen, and among his hearers was a young Karen chief, Shway Weing, a man of remarkable abilities and great influence, but at that time, Mr. Abbott said, "a most ungovernable, wicked, and reckless heathen." Under that sermon he was converted, learned to read the Karen language, and began to labor most earnestly for the conversion of his people. Mr. Abbott, as soon as possible after his return to Rangoon, decided to commence a school for young Christian Karens where they might be instructed and trained to become assistants in the missionary work. On the 8th of June, Shway Weing sent him a number of young men to be instructed and baptized, and wrote a most interesting letter pleading that he would come to Bassein if possible, and bring a great many of the precious books with him. The people of five Karen villages, which he named, he said, "all worship God, every one; but we have no books, oh teacher, that we may fully understand the word of the Eternal God and keep it, and be enabled to distinguish between right and wrong. We are very anxious that you come again."

On the 10th of June, 1838, Mr. Abbott began his training school with fourteen young men, mostly from Bassein, all Christians, but none of them as yet baptized. On the 20th Shway Weing arrived, with nine other young men, converted under his labors and those of Mau Yay and MOUNG SHWAY, two other young converts like-minded with himself. He desired for himself and his associates that they should be baptized (*he* could not, he said, return to his village unless he was baptized), and receive a fresh supply of books to instruct those who were coming to him to learn the way of salvation. Eight of the young men were received into the school and, after a very careful examination, which convinced Mr. Abbott of the genuineness of his conversion, he was baptized, provided with books, and returned home rejoicing.

Presently there broke upon the missionary, his students, and the new converts, both in Rangoon and Bassein, a storm of the most violent persecution. Personally, Mr. Abbott was safe from violence, but his house was watched, Karens were prohibited from going thither, and any Karen found holding intercourse with him, or having in his possession any of the "white books" was beaten, imprisoned, put in the stocks, tortured, made to work on the pagoda-grounds, loaded with several pairs of heavy iron fetters and, on a repetition of the offence, threatened with death either by beheading or crucifixion. Mau Yay, Htou Byu, and another student, and Shway

Weing himself, suffered these cruel punishments, but they held firmly to their faith, though as yet none of them, except the young chief, had been baptized. All witnessed a good confession. They were at last released, but only by the decided action of the British Resident. After his release, Shway Weing wished to take more books to his people. "No," said Mr. Abbott, "you have just escaped with your life. If you are found with books in your possession now, you would certainly lose your head." "Should so much sooner get to heaven," was his reply.

The Burman Government was evidently in earnest to put down Christianity. Burmese Christians were persecuted as well as Karens, and, as was their nature, the Burman officials gloated in inflicting the most atrocious cruelties. Yet the Karens could not be prevented from coming to the missionaries and pleading for books and instruction in the way of life, and if arrested and imprisoned they boldly avowed their Christianity. The missionaries found it necessary, for the sake of these poor converts, to remove to Maulmain, which was British territory, but their hearts ached for these poor Karens among whom the Gospel was spreading so rapidly through the efforts of these partially instructed assistants. By the first of January, 1839, it was reported that more than a thousand of them had become obedient to the faith, and the good work was still progressing. Mr. Abbott was greatly distressed at the very small amount of knowledge which the new converts, and even the assistants, whose training had been so scanty, possessed; but he knew that they accepted Christ in simple faith as their Divine Redeemer. Yet, how to reach these humble disciples, to instruct, examine, and baptize them, and organize them into churches, and train up pastors for them, was a very difficult problem. It was out of the question to accomplish this from Maulmain; the journey by water was too long and dangerous, and that by land through the terrible jungle too perilous; and the Burman officials would prevent them from attempting either route, slaughtering them if necessary. The lower Tenasserim region, Tavoy, Mergui, etc., would be even more inaccessible. For a time in the summer of 1839 there was a lull in the persecution, and the Burman Viceroy at Rangoon thought it would be good policy to favor the Americans, and invited Messrs. Kincaid and Abbott to visit Rangoon, return thither, and commence anew their missionary work in that city. They accepted his invitation, remained there forty days, during which they saw many of the Bassein converts. They were satisfied of his friendly intentions and went back to Maulmain, intending to remove with their families to Rangoon in October. But the cruel and bloodthirsty royal tyrant, Tharawadi, was determined to crush Christianity out of Burmah, and almost immediately after the missionaries left Rangoon he summoned the viceroy to Ava, stripped him of all his honors, loaded him with chains, and consigned him to the death prison. In his place he appointed one of the most ignorant and brutal of his officers, with instructions to persecute all Christians, Burmans, Talaings, and Karens more violently than ever. All the mis-

sionaries were obliged to escape to Maulmain, and the native churches were scattered.

There was now no alternative for Messrs. Abbott and Kincaid. The Bassein disciples could only be reached from Arakan, a narrow sandy strip of land on the eastern shore of the Bay of Bengal, extending to the western slope of the Yoma range of mountains, and having several good seaports. The land was sterile, the climate sickly, but it was British territory. From Sandoway, Ong Khy-oung, Sinmah, and Gwa harbors, on the Arakan coast, it was possible to cross the Yoma Mountains (here from 8000 to 12,000 feet in altitude) by three or four rather difficult passes. The mountains, and even the passes, were covered with a dense jungle inhabited by tigers, leopards, hyenas, rhinoceroses, and elephants, and enormous pythons, cobras, and other venomous serpents. Many bands of robbers had their haunts here. The plan decided upon was that Mr. Abbott and his family should remove to Sandoway and thence open communication through the mountain passes with the Bassein converts, who could come to Sandoway for baptism, and the most promising young men could be received at his house for study and training as native preachers and assistants. Messrs. Abbott and Kincaid and their families, with several Karen assistants, and the venerable Ko-that-byu, sailed for Arakan in February, 1840; Mr. Abbott and his company landed at Sandoway, March 17th, 1840, while the Kincaids went on to Akyab.

In January, 1840, there were in Bassein more than two thousand Christian Sgau Karens, none of whom had yet been baptized (brought to Christ by the zealous labors of Shway Weing, Mau Yay, Myat Keh, and others), who had avowed themselves Christians for the last one or two years, had led exemplary and pure lives, free from any taint of heathenism or any sinful practices, and who were anxious to be baptized and organized into churches. Behind these were quite as many more who had abandoned all heathen customs and practices, and were disposed, so far as they knew, to become Christians, and accept Jesus as their Saviour and Redeemer. Of these 4000 or more, probably not more than three or four hundred had ever heard a Gospel sermon, or seen a missionary; all they knew of the way of salvation had been acquired from the books and tracts which had been read to them, and the teachings of the assistants, whose instruction had been very meagre. They were very ignorant, but they had heard of Jesus, and they were willing to trust in Him and, if need be, to die for Him.

Immediately on reaching Sandoway Mr. Abbott despatched his two assistants over the mountains, to invite the young men to come to him for instruction, and other disciples to come for examination and baptism. Within a month 135 Karens had come in, between thirty and forty of them young men who had come to study for assistants. They continued to come in great numbers, though some lost their way and perished in the jungles. Mr. Abbott examined all the candidates carefully, and baptized several hun-

dreds, who were organized into churches. Some of them remaining in Arakan, while others, with the best instructed assistants, after organization, returned over the mountains to Bassein, to establish Christian villages there. He was indefatigable in training native preachers, and they generally proved apt scholars. There was much sickness, jungle fever, and cholera, both in his own family and among the students, but the teaching work went on. He also interested the British Commissioner, Mr. (afterward Sir) Arthur P. Phayre, in his Karens, and procured grants of land for villages for them, timber for building, and seed rice for planting, the first year. The persecution was so severe in Bassein, the imprisonment so cruel, and the fines and plundering so crushing, that the poor Karens, in sheer despair, were compelled to fly to Arakan. More than a thousand thus emigrated in 1841-42. They had cleared the jungle and built up pleasant villages, with good chapels and comfortable dwellings when, in 1842, a terrible epidemic of cholera swept over both Arakan and Bassein, and more than a thousand of the converts fell victims to it and to the hardships they were called to endure. Many of the colonists in Arakan were so terrified by the pestilence, that they attempted to return to Bassein and perished in the jungle. Mr. and Mrs. Abbott were indefatigable in their attendance upon the sick and dying, and they taught the assistants to be active in these ministrations of mercy. The next year the Bassein disciples came over in great numbers, and the villages which had been deserted were made to blossom as the rose. In order to carry out his plan of instructing the preachers and people as rapidly as possible, and retain an oversight of the churches, Mr. Abbott every winter called the pastors (native preachers and assistants) and as many of the deacons and members of the churches as could come, to meet him at one of the frontier towns in Arakan for a conference of three or four weeks, at which he heard reports from each of the churches, advised them in regard to discipline, and instructed them in the doctrines of the Gospel. On these occasions many were baptized. At the conference of 1843, finding that his labors were too great for his strength, he decided to ordain two of the native assistants, in whom, from long acquaintance and thorough examination, he had full confidence. These were Myat Kyau and Tway Po. These were the first ordained preachers among the Sgau Karens of Bassein. They proved to be most excellent men, and for ten years they served the churches with great fidelity and success. Within about a year after their ordination, Myat Kyau reported 1550 baptisms and Tway Po nearly 600. Both acted as pastors as well as evangelists. Early in 1845 Mrs. Abbott and two of her children died, and Mr. Abbott was attacked with pulmonary consumption and compelled to sail for England and America. He was absent for two years, and returned with health still seriously impaired. An associate, Rev. J. S. Beecher, was sent to Sandoway by the Missionary Union. The Bassein-Arakan churches had been under the care of the two native evangelists during his absence.

Mr. Abbott and his associate entered upon their work with great zeal,

visiting the association, counselling, instructing, and stimulating the churches to higher endeavor, directing their attention to the heathen around them, and in Northern Burmah, and encouraging them to establish the Karen Home Missionary Society, to sustain their own native preachers as missionaries to the heathen tribes. The tyrant Tharawadi was deposed and dead, and as the new king did not like to lose so many of his taxpaying subjects to the English by emigration, orders were given that the persecution should be relaxed. Under this lull in its fury, Messrs. Abbott and Beecher urged upon the churches that they should support their own native pastors; most of them willingly did this, and only about six hundred rupees (\$270) was sent from America for that purpose. An effort was made to establish elementary schools to teach both children and adults to read the Scriptures in the Sgau Karen language. The Pwo Karens, who had been neglected because the missionaries did not understand their language, were now clamoring for books and teachers—a lack which the Roman Catholics were attempting to supply—and a missionary, Rev. H. L. Van Meter and some native preachers were assigned to them. Mr. Abbott made two very strenuous efforts to enter and settle in Bassein, but was thwarted by treacherous Burmese officials in both. His health again failing, he was compelled to remove temporarily to Tavoy and Maulmain, but labored there in the preparation and printing of Karen tracts and text-books. When the long-threatened second Anglo-Burmese war at last commenced, in 1852, he was on the alert (though very ill) to enter Bassein as soon as it was captured, and though unable to be borne on shore for ten days after his arrival, he spent nearly three months in the city of Bassein (August–October, 1852), receiving, counselling, and directing the native pastors and preachers, as well as the members of the churches. At the beginning of the war, January, 1852, there were over five thousand members in the Sgau Karen churches, and nearly four thousand more professed converts not yet baptized; 55 churches and 54 native preachers, of whom five were ordained. When Mr. Abbott was compelled by the pressure of disease to turn his face homeward, in October, 1852, his parting with the Karens was very distressing. They gathered about his couch weeping and anxious to minister to him, but overwhelmed with grief that they should see his face no more. He arrived in America early in 1853, and though unable to labor, except to some extent with his pen, dwelt in the land of Beulah till the day of his release, in December, 1854. He was but forty-five years of age. The Karens had been driven to take up arms against their oppressors, and the Burmese were full of rage against them. For more than a year after the declaration of peace the Burman *ducoits*, or guerillas, ravaged every Karen Christian village, burning the chapels and dwellings, plundering the inhabitants of all their grain and other property, torturing, outraging and butchering old men, women, and children, crucifying some of the native pastors, till they were captured and slain by the English troops and their Karen allies. Yet the churches reported at the association in Feb-

ruary, 1853, 50 congregations, about forty pastors, and 5000 members.

The year 1854 was one of sad visitations of pestilence and famine, three pastors, including the first two ordained—Myat Kyau and Tway Po—had fallen victims to cholera, and 250 of the members had died. About forty had been excluded—mostly those who, in the stress of suffering and starvation, had robbed or maltreated others—but 519 had been baptized, the greater part new converts, and many Burmans had been led by the Christian lives and fortitude of the Karens to become Christians. Mr. Beecher had entered upon the work the sainted Abbott had laid down, but his health failed from overwork, his wife had died on her way to America, and an unfortunate misunderstanding with the Missionary Board, or rather the deputation it had sent out in 1852–53, rendered it necessary for him to return to America in February, 1855. He returned in 1857 with a second wife, a noble and excellent woman ; but he came back as a missionary of the American Baptist Free Mission Society, and not of the Missionary Union. Messrs. Van Meter (the missionary to the Pwos) and Douglas (missionary to the Burmans of Bassein) had given their counsel and assistance to the native pastors during his absence, and the mission had not seriously suffered. The Missionary Union had sent other missionaries to take Mr. Beecher's place, but the Karens would only have their old teacher, and from September, 1847 to 1866, he devoted all his powers to their service. While maintaining discipline and correcting errors and abuses which had sprung up in his absence, and endeavoring to promote a higher spiritual life, Mr. Beecher recognized as the great duty before him the necessity of promoting a higher education and a greater social and industrial progress than the Karens had yet made. They were now free from the Burman yoke, and while in their villages and churches they should be first of all Christians, he deemed it necessary that they should be also intelligent Christians and should make such progress in social life and industries that they might be qualified to hold their own with the Burmans who had hitherto affected to despise them. Mr. and Mrs. Beecher selected a site for their new mission compound near the city and overlooking it ; the British commissioner granted them ten acres, and friends sixteen more, and here, besides the necessary dwellings, Mr. Beecher proceeded to erect the "Sgau Karen Normal and Industrial Institute," in which there should be a vernacular high school, an advanced English school, in which native teachers and assistants should be educated, and an industrial department, in which the pupils should spend three or four hours each secular day in the practice of some of the more useful arts and trades. He had previously greatly encouraged and increased the attendance upon the elementary schools, which now numbered over eleven hundred scholars, had caused the establishment of four academies, advanced, or, as we should say, grammar schools, in the vernacular tongue, and these, as well as his Normal and Industrial Institute, were erected and supported by the Karens themselves. The cost

of the buildings was 4000 rupees, and the contributions from the Karen churches had risen from 9586 rupees, in 1860, to 20,666 rupees in 1866. In the same time the Sgau Karen membership had increased from 5501 to 6289, the number of churches from 56 to 70, and the preachers to 109, of whom 18 were ordained. There were 22 evangelists or missionaries in the various fields. Mr. Beecher's labors in the eight and a half years (1847-66) which followed were herculean. No three men could have performed them and have lived. He plead most earnestly with the Free Mission Society (as he had done previously with the A. B. M. U.) for an associate in the educational work, but none was sent till the autumn of 1865, when Dr. W. M. Scott arrived without knowledge of the language. It was too late. Mr. Beecher had established the elementary schools and furnished teachers for them; had founded several large academies; had built and organized his threefold Normal and Industrial Institute, and superintended all the teaching and training; had maintained his school for native pastors; had ordained 14 native evangelists; had impressed his own lofty character for piety and spirituality upon the 70 native churches; he had done all this and more with only the help of his devoted wife, but the end had come. About April 1st, 1866, he was smitten down with liver disease, and his physicians gave him but a week to prepare for a homeward voyage. His wife, almost an invalid, and his four little children embarked for England, which they reached September 12th and, after lingering about five weeks at Plymouth, England, he was not, for God took him. He had not quite completed his forty-seventh year.

But though the leaders fall the work must go on. Dr. Scott took charge of the Institute and, in a general way, of the schools. The native evangelists and pastors went on with the churches and the native missionary work till February, 1867, when Rev. B. C. Thomas, an excellent missionary from Hentzada, took Mr. Beecher's place; but for him the work proved too great. He was compelled to sail for America in January, 1868, and, in June, three days after arriving at New York, died, having just passed his forty-eighth birthday.

The old difficulty between the Missionary Union and the Free Mission Society was healed, and the property of the society had been purchased by the Union. Mr. Douglas, who had been in charge after Mr. Thomas left, died of bilious fever in July, 1868, at the age of about forty-six and a half years. Mr. Van Meter, the faithful and efficient missionary to the Pwos, after a lingering illness reached America only to die in August, 1870, not having completed his forty-sixth year, and a year later his wife followed him.

The Karens were thus deprived of all their counsellors and teachers in the past, all of them dying in the prime of life, and at a time when they so much needed the helpful influence and superintendence of an able and accomplished missionary. They had known something of Rev. C. H. Carpenter, then a professor in the Karen Theological Seminary, at Rangoon,

who had visited Bassein and was thoroughly conversant with the Karen language, and they had applied to the Missionary Union to send him, and had also written in September, 1868, to Mr. Carpenter himself, asking him to come and be their teacher. The Board of Managers, in November, 1868, cabled to Bassein the message (the first they had ever sent to Burmah), "Carpenter transferred to Bassein, Smith to Rangoon."

Mr. Carpenter removed immediately to his new field. He was about thirty-three years of age, an accomplished scholar, of wonderful tact and executive ability, and the work he accomplished for Bassein in the next twelve years has never been equalled by any missionary in the world. He began by visiting nearly every one of the Karen churches in Bassein and southern Arakan, and ascertaining all the facts respecting their pastors, their spiritual condition, discipline, educational progress, and social attainments. Of course there were many abuses and errors to be corrected; three or four of the pastors (one of them an ordained man) had fallen; others (a few only) were ignorant and inefficient; the discipline was not thorough, the spiritual condition was generally good, though in some instances there was a lack of earnestness; a majority of the members of the churches could neither read nor write; only one in thirty had either the Old or New Testament Scriptures, and many of the schools were not well taught. The social condition, though much higher than among the heathen, was still too low. With the aid of the leading pastors, some of the best men to be found anywhere, Mr. Carpenter set himself to reform these evils, and to bring the churches up to a high standard of holy Christian living; and he was, in the main, successful; but two of the churches clung to their fallen leaders and went to destruction. There was a genuine revival, and many hundreds of new converts were received into the churches. The schools were greatly improved, the academies made great advancement, and the Bassein Institute founded by Mr. Beecher was again crowded with pupils. But the buildings of the Institute, constructed of cheap jungle wood, and covered with thatch, were sadly dilapidated by their eleven years' wear in that climate, and were in imminent danger of destruction from fire. They must be rebuilt and greatly enlarged, and the buildings, to be nearly fire-proof, must be of teak, with iron-wood posts. Mr. Carpenter had already made his plans for an entire reconstruction of the compound, which was to be graded and laid out anew, with the buildings arranged around a park of fruit and flowering trees in the centre, the erection of school buildings, teachers' houses, and dormitories around this park. With this plan prepared he addressed the pastors whom he had called in consultation and, after stating the need of the school, asked them to pledge their churches to raise the amount needed (about 6000 rupees) in three years. They were evidently taken aback by this proposition. They had raised considerable sums under Mr. Beecher's leadership, but nothing like this; moreover, they were supporting their pastors, their schools, and their missionaries. Why could not the American churches help them in

this? Mr. Carpenter met all their objections with infinite tact, and at last persuaded them, though with some hesitation, to make the pledges. The students in the Institute did the grading, laying out and planting of the trees. These pledges were fulfilled and exceeded. Instead of 6000 rupees they had contributed more than eight thousand before the expiration of the three years, and were ready to go on with a new girls' school building. In 1870 Mr. Carpenter urged upon the pastors and teachers the duty of liberal and systematic giving, and a few days later all the pastors and the teachers in the Institute voluntarily signed an agreement to give to the cause of the Lord not less than one-tenth of their income. This pledge has been maintained ever since. More of the pastors were now ordained, till the whole number was twenty-two. But the work was too exhausting and the pace too rapid for Mr. and Mrs. Carpenter, and at the end of three and a half years they were compelled to return to America for rest and the restoration of their health. They sailed in January, 1872, and returned in 1874, after an absence of about two years. Mr. (now Dr.) Jameson had come as a missionary to the Burmans in 1870, and could not be induced to change to the Karens, but he rendered some assistance, and Mr. Hopkinson, sent out as Mr. Carpenter's associate, came to Bassein in January, 1872. Mr. and Mrs. Van Meter were both dead, and Mr. Goodell had just come as a missionary to the Pwos. There were, therefore, three missionaries who could render some assistance during Mr. Carpenter's absence. On his return, in April, 1874, the Board had appointed him President of the Rangoon Baptist College, but his heart was in Bassein and, convinced that he could be more useful and accomplish more for the cause of God there than in Rangoon, he resigned, and in March, 1875, returned to his beloved Karens. At his return he embarked with new zeal on his educational plans. Within two weeks after his arrival the association voted unanimously to raise 20,000 rupees in four years for a large and substantial chapel and boys' school building. The girls' school building, which had cost between 6000 and 7000 rupees (about half of the amount being contributed by the Woman's Baptist Foreign Missionary Society), was completed in October; the baptism of the first Karen convert in Burmah (Ko-thah-byu, a native of Bassein) having occurred May 16th, 1828, the Karens resolved to call their new and great building, which was to be devoted to the education and Christianization of the Karens, Ko-thah-byu Memorial Hall, and to dedicate it, free from debt, on May 16th, 1878, the fiftieth anniversary of his baptism. It was a great undertaking for a people so lately rescued from heathenism and semi-barbarism, and among whom there was not one rich or even moderately wealthy man, and where the giving implied great sacrifices; but it was accomplished, and in three years instead of four the 20,000 rupees of the building fund had become 42,342 rupees in May, 1878, and the other charges and expenses had all been met, including the support of the pastors, the missionaries to other tribes, and the schools, and the heavy expense of the support of these boarding schools, and beyond this these Karens

had, in 1874, sent 1000 rupees to their famine-stricken brethren in Toungoo ; and, in 1877, while threatened with famine themselves, another 1000 rupees to the perishing Telugus across the Bay of Bengal, who, though of another race, were their brethren in Christ.

They had raised in the ten years, 1868-78, for the erection of permanent buildings for their Industrial Institute and its partial endowment, 82,512 rupees, equal to \$36,565. The Institute, as completed, had cost about 150,000 rupees, the difference, except the 3300 rupees of the Woman's Foreign Missionary Society, being made up by friends of the missionaries in Burmah, England, and America. The whole property was made over to the Baptist Missionary Union in trust for the mission.

The whole contributions of the Sgau Karens for mission and educational purposes, from December, 1868, to December, 1879, eleven years, slightly exceeded 365,000 rupees (\$164,250), a sum which, under the circumstances, was unprecedented in any mission of like extent in the world. None of the objects they had undertaken to sustain had been suffered to lack ; their pastors had been supported, their missionaries among the heathen tribes paid promptly, their chapels rebuilt and kept in good order, the teachers of the elementary schools, the academies, and the great schools at Bassein, had been supported, and the sustenance for 250 boarding scholars provided. These schools all received grants-in-aid from the British Government for their excellent teaching, and the blessing of God rested on their faithful work for Him ; notwithstanding the defection of two churches, and the dismissal of four others to the Rangoon Association, and the dismissal of more than five hundred other members to churches of the same association, the number of churches had increased from 52 to 80 ; of members from less than 6000 to nearly 8000 (the Pwo churches not being included as forming an association of their own), and these very largely by conversion and baptism ; their preachers and pastors were better educated and were sound in the faith.

To crown their work the Karen pastors proposed to raise an endowment of 50,000 rupees for the Normal and Industrial Institute within seven years, and as usual they exceeded their pledge, raising more than 60,000 rupees in the first three years, and were to make up the amount to 100,000 rupees by 1890. It can hardly be matter of surprise that Mr. and Mrs. Carpenter were again compelled to leave Bassein, in November, 1880, or that after three or four years of ineffectual effort to regain their health, he should have gone to a new field in Japan, where, after a year of labor he passed away at the age of about fifty years.

His successor, Rev. C. A. Nichols, is a man like minded with Mr. Carpenter. He has now completed his tenth year of service, and with the efficient aid of Mrs. Nichols, and four ladies, who are mainly engaged in the Bassein schools, he reports progress along the whole line. Mr. and Mrs. Nichols were compelled to return home on account of ill health, but in a year and a half returned with new vigor. It has been necessary to

enlarge the Ko-thah-byu Memorial Hall and the school-rooms ; 400 pupils are in attendance ; those who pass the examination for admission have tuition and board free. The village schools have increased to 78, with about 2400 pupils ; the churches to 88, with a membership of 8589. (These figures do not include the Pwos, who have 22 churches and 1367 members.) There are 79 preachers, of whom 29 are ordained. All the churches, schools, etc., are self-supporting. The contributions of 1889 were \$23,000—nearly 60,000 rupees at present rates. The number of baptisms was 404. Of the 100 Sgau Karen villages 83 are Christian villages, with churches and chapels in each. Socially and intellectually, as well as morally, the Sgau Karens are making rapid advances, and are attaining to positions of honor and trust. The Government finds them more capable and trustworthy than the Burmans. Such have been some of the results of fifty years of patient and faithful missionary labor. Have we done better here at home ?

Canon Scott Robertson has published his annual summary of the funds voluntarily given or bequeathed in the British Isles for the work of Foreign Missions for the year 1889. The calculation shows that the total so given was £1,301,306. Of this sum Canon Scott Robertson estimates that about £670,000, or rather more than one-half, came from members of the Church of England. Although the total for 1889—£1,301,306—is below that for 1888, it is greater than any similar total previous to 1888. The channels of contribution were : Church of England Societies, £523,226 ; Joint Societies of Churchmen and Nonconformists, £217,963 ; English and Welsh Nonconformist Societies, £364,652 ; Scotch and Irish Presbyterian Societies, £185,646 ; Roman Catholic Societies, £9,819.

The late Henry Thornton, who did not drive from him people who sought subscriptions for mission work as if they were mendicants, as some rich persons are in the habit of doing, in response to an appeal from a visitor, once wrote out a check for £5. Before the ink was dry a telegram was brought to him. He tore open the envelope, read the contents, and turned ashy white. He said to his visitor—a clergyman—"I have received some dreadful news. I have lost hundreds of pounds—give me back that check." It was not pleasant to give back the check, and I dare say nine persons out of ten would have cancelled it ; but Mr. Thornton, on receiving it back, altered the "£5" to "£50," saying, "God has just taught me that I may not much longer possess my property, and therefore I must use it well." Did Henry Thornton lose anything by that ? Did he die a bankrupt ? No ; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence, and his time to the Lord Jesus Christ,—*South American Missionary Magazine*,

PROTESTANT MISSIONS BEFORE CAREY.

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Whatever the reason may have been, certain it is that the great Reformers of the sixteenth century, with all their lofty enthusiasm and holy zeal, were possessed of no pervading and consuming desire to carry the Gospel to the ends of the earth. In the multitude of their fervid thoughts we find no reference to the sublime privilege, the bounden duty, or the possibility even of making Christ and His salvation known to every creature. This was in part on account of the tremendous pressure of such external hindrances as were named in a former article. It came about also in part because of the fact that their zeal was so largely not evangelistic, but polemic instead—anti-catholic, theological, ecclesiastical. Thus, as we have seen, the range of their intellectual and spiritual vision extended only to the boundaries of Christendom. The Mohammedans—"Turks," as the dreadful word was—were thought of only to be feared and hated, while, as for the heathen, they had no dealings with them, or knowledge of them. In addition, it appears to be well established that missionary fervor was smothered by certain eschatological misconceptions. As many earnest souls read the Scriptures and the signs of the times, not only was the world "very evil," but "the times were waxing late." The Gospel had already reached its extreme limit in terrestrial space and the end of all things was at hand. The world was not to be converted, but was soon to be destroyed. And it has even been suggested, though perhaps without sufficient evidence, that in the fact that from 1540 onward, the papacy, through the Jesuits and other similar orders, was propagating itself with such tremendous vigor in all the new-found regions, the Reformers and their successors, in their intense anti-papal prejudice, discovered a sufficient reason why they should undertake nothing of the sort.

The story of what was attempted for the salvation of mankind is so brief as to be most painful and humiliating. In 1555, at the request of the great Coligny, Calvin despatched fourteen pious men to Brazil, of whom, however, only two were clergymen; they went out more as settlers than as heralds of good news, and besides the "mission" met with speedy and utter failure. In 1559 Gustavus Vasa (not the Swedish Church or the Swedish Christians) was moved to send the Gospel to the Lapps, and his successors carried on what he had begun. Churches were built, schools were opened, and in later years religious books were translated into the vernacular, but only the slightest spiritual results ensued. And the reason becomes evident when we are told that all services were held in Swedish, which the people did not understand, and that in the winter months the population was gathered by royal edict to pay tribute and to be indoctrinated into the faith. For those were the days of universal State and Church. And these few lines contain in outline the entire narrative of Protestant missions undertaken during the first century after the Reformation. And it is well-nigh as brief as that famous chapter upon "snakes in Iceland."

And the record of the seventeenth century is not much better, except as in it we discover the promise, the potency, and the preparation for vastly brighter days to come. And what we find of good omens is almost wholly upon the secular side of human affairs. Tremendous revolutions, both political and commercial, were at hand, destined in due season to open a door for the introduction of a pure Gospel into remotest continents and islands. For a full hundred years after the immortal achievements of Columbus and Magellan and De Gama, Spain and Portugal, both wholly devoted to the pope, had enjoyed an absolute monopoly of discovery, colonization, and trade in all the vast and new-found regions. No other nation had been daring or venturesome enough to trespass upon the boundless spaces of the Pacific, or scarcely to land for purposes of traffic upon the Eastern shores of the New World. But finally, through the intolerable tyranny of Philip II., three Protestant nations, and almost at the same time, were stirred to rebellion. And the change which resulted is one of the most momentous in the whole range of human history, greater far in its effects than the sending of Solomon's ships to Ophir, or the voyages and settlements of the ancient Phœnicians, and in its relation to the spread of the Gospel every way worthy to be compared with Alexander's conquests in remotest Persia and India, and the countless campaigns of the invincible Roman legions. The first result was in its nature only military, political, commercial. Supreme power simply passed from Catholic to Protestant hands. But the real divine meaning was world-widespread of Protestant ideas, or later and more especially the dominion of God's most highly honored missionary agency, the Anglo-Saxon race.

The Dutch were the first to poach upon the Portuguese preserves in the East Indies. They had maintained their independence against the utmost that Philip could do, and having united in his own person the sovereignty of the two kingdoms beyond the Pyrenees, and in order to punish these doughty Netherlanders whom he could not conquer, he forbade their ships to enter the port of Lisbon, then both entrepot and depot for the spices and all other products both of the East and West. The Hollanders had long been ocean carriers for all Europe, and thus were threatened with ruin utter and without remedy. Nor were they long in concluding that if not allowed to purchase what commodities they wanted nearer home, they would procure these in their native clime, and also at first hand. The annihilation of the Spanish Armada in 1588 supplied the golden opportunity. After three unsuccessful attempts to find a northeast passage by way of Nova Zembla, in 1596, the same year in which Van Linschoten, after fifteen years' acquaintance with the Portuguese and their commerce in Lisbon and the far East, had published a book full of information, containing many maps and charts, giving routes, laying down currents, rocks, harbors, etc., the Houtmann brothers doubled the Cape of Good Hope, and a few months later appeared in Sumatra waters. In 1602 the Dutch East India Company was organized under a charter which specified as one object to be sought

the carrying of the Reformed faith to the heathen. In 1605 Van der Hagen, while *en route*, made a lodgment on the Malabar coast in the vicinity of Goa, the Portuguese headquarters in India, and then sailed on to Amboyna, one of the Moluccas, and captured it. And now followed almost a century of conquest. Batavia was founded in 1619. By 1635 Formosa had become subject to the States, Malacca by 1640, while in 1651 fell the last Portuguese stronghold in Ceylon, and in 1664 the entire Malabar coast had passed into Dutch hands. Also in 1650 a colony had been planted at the Cape of Good Hope as a sort of halfway house on the road to the East.

But alas ! we search almost in vain for any display of zeal in proclaiming Christ to the heathen. The Company was purely political and commercial in its designs, and its desires were fastened on something other than missionaries and converts, on spices, to wit, and like treasures, which would bring large financial returns. Ministers, not a few, were sent out, especially in the early years, and some of them were godly men in earnest to do good. The Gospel was preached to the heathen resident in the vicinity of the colonies and factories. The Scriptures were translated into Malay, and also into Cingalese, and printed at the expense of the company. Pagan temples were closed, and Catholic churches were turned to Protestant uses, while an end was put to the celebration of both Buddhist and Romish rites. And, let what occurred in Ceylon and Java stand for the dominant methods of Dutch evangelization. It was given out by the highest civil authority that no favors whatever could be expected from the Government by any who did not accept the Helvetic Confession and receive baptism. But then, as an easy preparation for this sacrament, it was only required that the neophyte should master the Ten Commandments and the Lord's Prayer, and undertake to pray morning and evening, and say grace before and after meals ! And behold, eager crowds pressed into the churches. By the year 1700 there were 300,000 "converts" in Ceylon, which number had increased to 425,000 in 1725. In Java 100,000 received baptism under a similar impulse and upon the same terms, while the process and the spiritual results were similar in Formosa, Celebes, the Moluccas, etc. And the advance was but slight beyond what the Jesuits had done.

But the best outcome was to follow later. The Dutch conquests in the East made vast populations known to the Protestant world, and eventually made them accessible to the heralds of a pure faith. Nor in India and the Spice Islands alone, but in the New World as well. For the Dutch West India Company was formed in 1607 ; two years later the Netherlands made their advent into New York Bay and upon Manhattan Island ; early in the same century settlements were planted in Surinam, and in 1621 in Brazil. At least in the country last-named some missionary work was done, for in 1636 an earnest request for eight clergymen was sent home.

In the mean time English sailors also had learned the watery road to the far East and, after long trying in vain to discover a northwest passage, they

turned southward, following Magellan and De Gama. In 1577-79 Drake made the circuit of the globe *via* Cape Horn, traversing the East Indian Archipelago and the Indian Ocean; Stephens penetrated the region of the Spice Islands, 1579-82 by way of the Cape of Good Hope, and Cavendish followed in 1586. The British East India Company was formed in 1598-1603 under a charter given by King William III., and at once sent out the first of a long succession of fleets to trade and to fight, as well as to found colonies. Almost a century followed of warfare with the Dutch for a share of the islands and of the traffic in cloves, cinnamon, and pepper. In 1612 a lodgment was made in India at Surat, whose significance for British dominion and for the spread of the Gospel did not in the least appear until generations had passed. During all these years English Christians did nothing whatever for the introduction of the Gospel into Southern Asia, and even though in the charter of their great Company it was expressly required that a plentiful supply of chaplains be maintained at all the stations, and it was made obligatory upon these to learn the language, and to give religious instruction to at least such of the natives as were in the Company's employ.

And, in truth, the churches were kept busy at home with vital struggles over kingcraft and episcopacy, or in behalf of sacred liberty both civil and religious. And what slight stock of evangelizing fervor they possessed was expended upon the colonies in the New World.

In the history of modern missions Jamestown and Plymouth will always remain words to conjure with, and the dates 1607 and 1620 will rank with the few which mark the beginning of eras, since they stand for the momentous founding of this great Christian nation. In all the early voyages to America under the lead of Raleigh and others, the conversion of the aborigines received a mention. Upon the seal of the Massachusetts colony was represented an Indian with extended arms, and the motto, "Come over and help us." As early as 1636 Plymouth took legislative action looking to the salvation of the pagans living near by. In 1644 the General Court at Boston ordered the county courts "to have the resident Indians instructed in the knowledge and worship of God," and thus became, in the phrase of a competent historian, "the first missionary society of Protestant Christendom." In 1642 the Mayhews began their apostolic labors upon Martha's Vineyard and neighboring islands, and in 1646 Eliot preached his first sermon to the red men in their own tongue, and by 1663 he had published his Indian Bible. By the end of the century several thousands had become Christian in name, and thirty churches had been gathered. It was in order to aid the New England colonists in these labors of love that twelve ministers petitioned Parliament, and as a result, in 1649, the Society for the Propagation of the Gospel in New England was chartered, and for years substantial financial succor was bestowed. There were a few Englishmen of eminence, in that generation, of the spirit and deeds of Robert Boyle, who for thirty years was president of this society, and contributed £300

to its funds, nearly £1000 for various translations of the Bible, and at his death left £5400 "for the propagation of Christianity in infidel and unenlightened nations." It was in this period, too, that Cromwell devised his scheme, which though futile, was yet grand, for uniting all Protestant peoples in an effort to evangelize the entire race, parcelling out the heathen and Mohammedan world among them.

Two or three almost fruitless attempts on the part of individuals will complete the missionary history of this century. In one of the earlier decades, inspired by Grotius, seven young men of Lübeck were moved to endeavor to rekindle the light of New Testament truth in the midst of the corrupt Oriental churches. One set forth for Jerusalem, but lost his faith while on the journey; another pushed his way into Turkey and seems to have met death by violence, while a third, Peter Heyling, after several failures, is heard of in Abyssinia in 1634, and for years lifted up his voice in witnessing for Christ. Then, in 1664, Von Welz, an Austrian baron, of Ratisbon, his heart burning within him, published two impassioned pamphlets in which he called upon Christians to rise and make haste to seek to save the lost, and proposed to form the Society of the Love of Jesus. But he excited only ridicule and opposition in Germany, and so took his departure for Holland, gave up his title, was ordained, and sailed for Surinam as a missionary, where he soon died.

And thus two hundred years of Protestant history passed with only these attempts, so few, so feeble and sporadic, to carry the glad tidings abroad. The missionary dawn was yet almost a century away, but presently a few cheering tokens of the morning were to appear. Just now, and for forty years to come, Denmark is the centre of missionary activity, and with its King Frederick IV. to lead. As seems probable, it was by his chaplain Lütken that this monarch was moved to send one message of salvation to various dependencies of the Crown. Searching for fit persons, when none could be found at home, recourse was fortunately had to those godly men Francke, at Halle, and Spener, at Berlin, and at length two young men were found willing to go. Great opposition was met with in Germany on the ground that missions were neither necessary nor proper, and so difficult was it to establish their orthodoxy before a court of Danish theologians, that the candidates were ordained only at the imperative command of the king. But finally, and after a tempestuous voyage of *forty weeks*, in July of 1706, these pioneers of the Gospel among the millions of Hindostan, Ziegenbalg and Plutsch, began their arduous labors at Tranquebar. Incredible difficulties awaited them, and not only from the nations, but even more from godless Europeans, and from the local authorities, by whom they were thrown into prison. But in spite of all they held on, mastered the language, preached without ceasing, and translated the Bible into Tamil. King Frederick never failed them, but sent an annual allowance of £300, which later was increased to £450. In 1709 came a reinforcement of three more from Halle, and the London Society for the

Promotion of Christian Knowledge sent a printing-press as well as a liberal donation of money, the first gift of a long series. Before the death of Ziegenbalg, in 1719, Schultz had come to India, another man of God as gifted and devoted, to take up his work, and in 1750 Schwartz made his advent, who possessed not only gifts and graces truly apostolic, but the powers also of an accomplished scholar and statesman. By him and his helpers the work was enlarged upon every side, and it is estimated that by the end of a century not less than 50,000 converts had been made.

In 1714 this same Danish king established a college of missions. Two years later he opened a mission in Lapland. And it was during these same years that in northern Norway the soul of Hans Egede was pondering a great question night and day. For thirteen years the Macedonian cry had sounded in his ears; he longed to undertake something in behalf of the perishing in Greenland, and sought eagerly for means to betake himself thither. He petitioned Frederick for aid, and in 1717 resigned his pastorate in Waagen and made his way to Copenhagen. And finally, by sheer persistence having conquered every obstacle, he set forth in 1721 and entered upon a fifteen years' course of spiritual and physical suffering, with but slight measures of success attending.

And now the Christian world was to behold yet another notable step forward in the sublime march of missionary progress. And this also was closely connected with Denmark, King Frederick, and Francke. The Renewed Moravian Church had been in existence at Herrnhut only ten years, and numbered but some six hundred souls, when Zinzendorf, who had felt profoundly the influence of the pietistic movement which centred in Halle and Berlin, paid a visit to Copenhagen at the coronation of Christian VI. While there he heard that the settlements which had been maintained in Greenland, *being financially unprofitable*, were to be broken up and the missionaries called home, and he also saw two Eskimo converts whom Egede had baptized. Moreover, it came to his knowledge that the sister of a negro whom he met was a slave in St. Thomas, and with other wretched beings was famishing for the Bread of Life. This tiny mustard-seed had fallen into soil most fruitful, and was destined to bear a plentiful harvest. The story was repeated in Herrnhut, and in a few months five heroic messengers of peace were ready and eager to endure all and risk all for Christ, whether at the frozen north or under the tropics, and in the latter case expecting success only at the cost of suffering themselves to be sold into life-long slavery, and ready to die if only able to save a single soul! And such was the inspiring and most remarkable genesis of Moravian missions. Nor has the spirit changed, nor has a halt been called from that day to this. This little church went on in faith and love to start "more missions in twenty years than all the Protestant churches together had in two hundred." Dr. Warneck justly deems Francke and Zinzendorf "the fathers of the modern mission to the heathen." And further, he declares of the latter that "He is the first in modern times on whose heart lay day and

night the desire that all the ends of the earth might see the salvation of God.”

We come now to a great gap extending from Zinzendorf to Carey. For full sixty years not a single new missionary undertaking was set on foot. A few societies were formed in Britain which were evangelistic or semi-evangelistic in their character. Among them is found the Society for the Promotion of Christian Knowledge, dating from 1698, and which for a century and more supplied Ziegenbalg and his successors with the sinews of war. And the Society for the Propagation of the Gospel in Foreign Parts, chartered by King William in 1701, which afterward sent out John Wesley to Georgia. The first year its income was but £1535, and a full century afterward had risen only to £6407! The Scottish Society for Promoting Christian Knowledge followed in 1709, one of whose missionaries, David Brainerd, in later years became. A few honored names can be mentioned of those who undertook to carry forward the work which Eliot and the Mayhews had begun during the century preceding. Such as Horton, who labored among the Indians upon Long Island. And Sergeant, who, in 1734, gave up a tutorship in Yale College and removed to Stockbridge to gather the scattered Mohegans and preach to them the Gospel, and whose successor Jonathan Edwards became in 1750-56. Brainerd was in labors abundant, 1744-47 in New Jersey and Eastern New York, as well as Kirkland among the Oneidas from 1764 onward. When, in 1766, Whittaker and Occum visited England in behalf of an Indian school at Lebanon, Conn., they easily raised £12,000 among the churches.

A few words will suffice to tell of the territorial growth during the eighteenth century of Great Britain through her colonies and her commerce, and that both in the West and the East. The Seven Years' War was of slight significance to the powers of Europe, but was of import unspeakable to the Christian world. For it gave to Pitt the peerless opportunity to end forever, at Quebec, in 1759, the dominion of Catholic France in the New World, and in the East Indies as well by the battle of Plassey and the fall of Pondicherry. The Dutch, too, were largely expelled from their Eastern possessions, finally retiring from Ceylon in 1795. In the mean time, 1769-79, Cook's voyages of discovery had been made, so big with results to Christian missions.

Along with all this much-needed material preparation had gone forward for fifty years the marvellous revival work under the Wesleys and Whitefield, and their coadjutors, by which all Britain had been profoundly stirred and, as well, all countries adjacent. And the overwhelming and most blessed effects of that greatest effusion of the Spirit since Pentecost, scarcely less important to Christendom than the Reformation itself, had even crossed the Atlantic, and was renewing the religious life of the colonies from Georgia to Maine. In the momentous campaign about to begin against heathenism in all the world, not German or Scandinavian, but Anglo-Saxon Protestantism was to lead, and in Carey's bones the holy fire had already begun to burn.

ONE THOUSAND MORE MISSIONARIES FOR CHINA.

BY REV. A. P. HAPPER, D.D.

The churches should not forget the call sent forth by the General Missionary Conference at Shanghai, in May, 1890, for 1000 missionaries for China within the next five years. For definiteness these five years may be understood to mean the years 1891-95. This implies 200 missionaries for each of these five years. Many of the friends of missions are ready to inquire, Why does the Conference call for so many for China when there are so many other countries needing missionaries?

In this paper I wish to present some of the reasons for calling for 1000 missionaries for this great empire, and also give some of the reasons for the urgency of the call.

The first and most obvious reason for asking for so many is because the population of China is so numerous. There is no reliable census of the individual population of this empire. The enumeration which is made by the Government is made with reference to taxation, and has reference to the households. When the number of the households is known, then the estimated number of the population will depend upon the number which may be fixed upon as the average of each household. Some compilers of statistics fix upon one number and some upon another. This is one reason that the estimates of the population of China differ so widely. Some estimate the population to number 250,000,000, some 300,000,000, some 350,000,000, and some as high as 400,000,000. If we take 334,000,000 to be the population of China, then it contains one-third of the non-Christian populations of the world, which is estimated to be 1,000,000,000. It is well known by all the friends of missionary work that not nearly one-third of the number of Christian workers in heathen lands is in China. In round numbers, and for the sake of definite statements at this present time, there is only one missionary—taking the number of missionaries to be 1295, including men and women—to every 250,000 people. There is only one male missionary to every 283,000 of the male population, and one female missionary to every 239,000 of the female population. There is only one medical missionary for every 3,340,000 of the population. The number of missionaries now in China is, therefore, utterly insufficient for the conversion of China to Christ. The number of missionaries now in China is less in proportion to the number of the people than the number of the other non-Christian lands. Hence the call of the missionaries now in the field to the churches in Christian lands for this reinforcement of Christian workers in this populous field.

A second reason for this call for 1000 missionaries for China is this. When the foundations have been laid, and the work in the various departments of work has been commenced, doubling the number of the workers increases the results in some things threefold, in some things sevenfold, and

in some things seventeen-fold. The Rev. N. G. Clarke, D.D., Secretary of the American Board, in the annual survey of the operations and results of the year 1890, summarizes some of the results of the twenty-five years during which he has acted as secretary. During these twenty-five years the number of missionaries has increased from 223 to 533, which is two-fold and thirty-nine hundredths more. But with this increase of missionaries the stations have increased in the same time from 342 to 1058, which is nearly threefold. The native pastors have increased from 60 to 173, or nearly threefold. The number of students in high schools and seminaries has increased from 437 to 7780, which is more than seventeen-fold. The number of these high schools and seminaries has increased from 18 to 122, which is an increase of sevenfold. The number of church-members has increased from 5247 to 36,256, which is nearly sevenfold. And the contributions of church-members have increased from \$10,000 to \$117,000, which is more than elevenfold. If the churches desire to see results of Christian work on the foreign field multiplied, the most direct way to effect that object is to increase the number of missionaries on the fields when the work is already commenced and the foundations laid.

A third reason for asking this addition to the missionary force is this : In every properly planned and conducted mission the work naturally enlarges and expands, and requires an additional number of persons to follow it up and utilize these opportunities. If this is not done there is an obvious waste and a failure to improve the facilities of increase and enlargement which the labor already bestowed has secured. Hence, if the churches would properly secure the full results of labor already performed, they must increase the number of workers so as to properly improve every facility and opportunity secured by the labor of the laborers already in the field.

But besides the reasons already stated there are some considerations that should be specially regarded as reasons for increasing the missionary force in China. In this land there is a regularly organized government, which affords protection to life, and property, and residence in the midst of this multitudinous people. There are safe and convenient modes of travel to all parts of the country. It is true that the conveyances to the most distant places are not steamboats or railroads. But the native boats are safe and comfortable, though they are slow. The wheelbarrows and carts are not liable to accidents or overturnings. There are also safe and reliable facilities for sending money and other supplies to the most distant stations inland. There are everywhere houses that can be rented and used for residences, school-rooms, opium refuges, and preaching halls. Clothing, when using the native costume, can everywhere readily be obtained. Every variety of food is abundant and comparatively cheap, and the fuel and facilities of cooking it always at hand. The climate is everywhere comfortable and healthful, so that missionaries everywhere enjoy a fair degree of health and energy, and many live to an advanced age. The protection of the British, German, and American Governments is enjoyed by their

respective citizens when laboring as missionaries in every part of this extended country. The most cursory consideration of these statements show what special facilities are enjoyed for the prosecution of missionary laborers in China, as compared with Africa, the interior of Asia, or the Pacific Islands. These are providential orderings that the churches should thankfully avail themselves of.

There are still other and yet more important facilities, that indicate that the Lord has prepared a highway for the introduction and spread of the Gospel among this people. This vast multitude read and understand one and the same written and printed language. The Bible, the whole Bible, is translated and published in this language, which is thus read among these 334,000,000 of people. There are also facilities for printing the sacred Scriptures in the Chinese language to any desirable extent. Ten millions of copies can be printed every year if the churches furnish the money to print them and the missionaries to distribute them.

But not only is the written language the same all over the country, but the same spoken language is understood throughout two-thirds of the whole land. The missionaries who acquire the knowledge of this spoken language can travel through whole provinces, with 10,000,000 of inhabitants, preaching the glad news of the Kingdom. In the other third of the land there are some ten different dialects; but each of these dialects is spoken by some 10,000,000 of people. The missionary, therefore, who acquires the knowledge of any one of them has 10,000,000 of people among whom he can labor; and he will find ample scope for his most untiring labors, with every needed assistance. The whole Bible has been translated and published in all these several dialects, as well as in the general language of the whole country.

But not only has the whole Bible been thus translated and published in the language of the whole country and of the several dialects, but compends of theology, religious books, commentaries on many of the books of the sacred Scriptures, religious tracts, school-books in geography, arithmetic, and other branches, and scientific, medical, and historical works have been prepared and published. High schools, academies, colleges, dispensaries, hospitals, and theological seminaries have been commenced and buildings erected. Common schools, Sunday-schools, church organizations, ecclesiastical courts, and native associations for Christian work and co-operation in evangelistic work are in operation. Books for assisting in the study of the language, as grammars, phrase-books, dictionaries, conversation-books of great excellence and usefulness have been prepared and published. Printing and publishing establishments, with all the various requirements for casting matrices, type-cutting, electrotyping, stereotyping, etc., are all provided, suitably housed, and have native workmen trained for all the various kinds of work.

With all these facilities and preparations on hand, the addition of missionaries provides for extension and enlargement in every part of missionary

work ; for all these different departments of work admit of easy and indefinite enlargement and expansion, just in proportion to the number of missionaries sent. In the interest, therefore, of a wise economy, healthy growth, and rapid advancement, the Conference have asked for these 1000 missionaries within five years. Two hundred additional workers are very urgently needed each successive year for the work already commenced. And for the portions of China yet unreached and where work has never yet been commenced, yet a greater number is needed in order to hasten the conversion of China to Christ. We Christians pray that China may be converted to Christ. Our actions should correspond to our prayers. We may not expect the Lord to convert China by any miraculous means. We must, therefore, employ means adequate, by the Divine blessing to effect the prayed-for result.

I will only refer to two other considerations in conclusion. The Saviour's command is to "Go into all the world and preach the Gospel to every creature." Here are tens of millions of our fellow men who have never heard the glad news of salvation. The door is wide open, the opportunities and facilities for obeying the command of our Lord are very great. Every consideration of loyalty to our Divine Master, and every incentive of love and consecration to our gracious and adorable Redeemer, who has redeemed us with His own precious blood, bind us, and should impel us to carry out this last command of our risen and ascended Saviour.

The other consideration is this : We are responsible for this present generation who are living at the same time with ourselves. They are dying at the rate of 12,000,000 every year, or 33,000 every hour. We cannot, with our most energetic efforts, reach them all. But let us seek to reach as many of them as we possibly can during our lifetime. Let each and every one do what he can. Let each one "do with his might what his hand findeth to do." Let us make the golden rule our rule of action in this matter, "Whatsoever ye would that others should do to you, do ye even so to them." It is very easy for us to arrive at the matter of duty. If we were in their condition, without the knowledge of the way of salvation through Jesus Christ, what would we wish those to do to us, who have that precious blessing? There is only one answer to such a question. We would wish them to impart it to us. Let us then strive with all our might to do this to those who have it not.

CANTON, January 6, 1891.

It is said, upon the authority of his manager, Major Pond, that Mr. Stanley has decided to give the many articles presented to him by European authorities to General Booth, in furtherance of the latter's scheme for the benefit of East London. Should the rumor prove correct, the action of the distinguished explorer will go far to prove the strength and reality of the impressions made upon him when in African wilds beyond human help ; and to set an example of the sacrifice of our superfluities, in view of the necessities and extremities of the poor.

STUDENT VOLUNTEERS' CONVENTION.

BY MAX WOOD MOORHEAD, ESQ.

The first Convention of the Student Volunteer Movement for Foreign Missions was held at Cleveland, O., February 26th to March 1st. It was a *unique* conference. In the history of missions no such gathering ever assembled in our land or any other land. Its ultimate aim was to promote the cause of foreign missions. Upward of five hundred young men and young women, representing 159 educational institutions in the United States and Canada, were present. Nearly every heathen land where the cross has been uplifted had its advocate in the person of a returned foreign missionary. Secretaries from various denominational boards and societies gave counsel in private, and participated in discussions in public. "It was to be expected," some one said, "such an occasion would give rise to extravagance in speech and action." But, on the contrary, the occasion was marked by rare moderation, but moderation compatible with zeal and glowing enthusiasm. Mr. John R. Mott presided with great tact and skill at all the meetings.

PERSONNEL.

The following are among those present who made addresses or engaged in discussions : Rev. H. N. Cobb, D.D., Reformed Church in America ; George D. Dowkontt, M.D., International Medical Missionary Society ; Rev. F. F. Ellinwood, D.D., Board of Foreign Missions of Presbyterian Church, U. S. A. ; Rev. J. T. Gracey, D.D., International Missionary Union ; Rev. J. N. Murdock, D.D., American Baptist Missionary Union ; R. R. McBurney, Chairman Foreign Missionary Committee of International Committee Y. M. C. A. ; Rev. D. C. Rankin, Foreign Mission of Presbyterian Church in United States ; Mrs. N. M. Waterbury, Woman's Baptist Foreign Missionary Society ; Professor H. H. Harris, Southern Baptist Convention ; Rev. Judson Smith, D.D., American Board ; Rev. Alexander Sutherland, D.D., Methodist Church in Canada ; Rev. George D. Scholl, D.D., Evangelical Lutheran Board ; Rev. J. O. Peck, D.D., Missionary Society Methodist Episcopal Church ; Mrs. S. B. Capron, Woman's Board of Interior, Congregational ; Miss Abbie B. Child, Woman's Board of Missions, Congregational. Turkey, Rev. Frank Gates. Africa, C. J. Laffin, the Congo field. Rev. George A. Wilder, the Zulu field. China, Rev. John L. Nevius, D.D., Rev. and Mrs. F. A. Steven. India, Rev. F. P. Graham, Rev. Henry Forman. Japan, Rev. Kajinosuke Ibuka, Rev. W. R. Lambeth, D.D. South America, Rev. J. M. Allis, Chili ; Rev. George W. Chamberlain, D.D., Brazil. Rev. A. T. Pierson, D.D. ; S. M. Sayford, Esq. ; Mr. R. C. Morse, General Secretary International Committee of Y. M. C. A.

But what, some one asks, is this Student Volunteer Movement for Foreign Missions ? What does it stand for ? What did it start from ?

ITS ORIGIN.

Come with me to Princeton College back in 1883, and there we find a society the object of which was the cultivation of a missionary spirit among the students of the college, and the informing of its members in all subjects of missionary interest, especially the leading of men to consecrate themselves to foreign mission work. The pledge, "We the undersigned declare ourselves willing and desirous, God permitting, to go to the unevangelized portions of the world," was embodied in our constitution. Mr. Robert P. Wilder said at the Convention: "I can remember as if it were but yesterday the fellows sitting in a semi-circle facing the folding-doors upon which was extended the map of the world. My father would point to his thirty years' experience as a foreign missionary and press home the biblical argument for missions, the need for workers, and the privilege of personally enlisting in the service. After his appeals the old missionary would withdraw and we would kneel in prayer. In an adjoining room, unknown to any but myself, there was another praying; when the service was finished we two would slip off together and talk it all over. God alone knows how much those meetings in our parlor owed their success to the prayers of my sister, now engaged in missionary work in India; and well do I remember her saying just before I started for Mount Hermon, in July, 1886: 'I will pray for a missionary revival among the college students where you are going.'"

As the days passed at Mount Hermon the conviction grew on Mr. Wilder that God would call, from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service.

On the evening of July 16th a special mass meeting was held, at which Dr. Arthur T. Pierson gave a thrilling address on missions. He supported by the most convincing arguments the proposition that "all should go, and go to all." This was the keynote which set many men to thinking and praying.

Several days before the conference closed a meeting was held which may occupy as significant a place in the history of the Christian Church as the famous Haystack Prayer-meeting, at Williams, so many years ago.

It is known as the "meeting of the ten nations." It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. The addresses were not more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, "God is Love." Then came a season of silent and audible prayer, which will never be forgotten by those present. The burning appeals of this meeting came with peculiar force to all.

From that night on, the missionary interest deepened. One by one the men, alone in their rooms, and in the woods with their Bibles and God, fought out the battle with self and were led to decide to carry the Gospel

"unto the uttermost part of the earth." Before the meeting closed, exactly one hundred signified their desire to become foreign missionaries.

The enthusiasm, enkindled at Mount Hermon five years ago, has communicated itself to students all over the United States and Canada ; and to-day "the movement numbers 6200 men and women on its rolls. Well may ex-President McCosh, of Princeton University, ask : "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the day of Pentecost?" In days when the Church of God is charged, and justly charged, with ignoring or distorting the teaching of Jesus about the power of the Holy Ghost for service, it is a noteworthy fact that the theme of Dr. A. J. Gordon's address, "The Holy Spirit in Missions," was the subject emphasized as most important by nearly all present. Said Dr. Gordon : "Here is something given as a direct duty. 'Be ye filled with the Spirit.' How can I? some one asks. The answer is often made, You must empty yourself before you can be filled with the Holy Ghost. But who is sufficient to empty himself? I believe God's way is the expulsive power of a new affection, throwing off and casting away the old which we cannot rid ourselves of. There are two ways of emptying a tumblerful of water ; you can turn it upside down, or you may drop quicksilver into it, drop by drop, until all the water will have gone out." . . . "I believe that just as certain as wind is the power that drives ships, just as certain as water is the power that moves the ponderous wheels of the Merimac and Connecticut rivers, just as surely as steam is the power that makes the mighty steamship plough the great deep, so explicitly, by Divine appointment, the Holy Ghost is the power that moves the Church." . . .

One who studied under Fletcher, of Madeley, says : "Fletcher was an admirable teacher. We had our Greek, and our Hebrew, and our theology. Then he would close his book and say, 'Young men, Hebrew, Greek, theology are very important. We have attended fully to these things for two hours. Now those of you who want to seek the power of the Holy Ghost, follow me.' And he would lead out that whole class into another room where," says this pupil, "we would often stay for three hours wrestling in prayer for the Holy Ghost, being told that all other learning was powerless without this." Referring to the promise of the gift of the Holy Ghost, he said, in closing, "Let us go back to the experience of that admirable writer (David Brainerd) whom I quoted in the beginning. He says, 'This promise is for us ; it is right that we should claim it. It is proper that we should plead it now. It is right that we should look for the fulfilment of it immediately.'"

From the frank criticism that was invited by the Student Volunteer Movement for Foreign Missions—criticism of its methods and agencies employed in the propagation of its work—it must have been evident to the intelligent observer that the volunteers had not assembled in order to con-

gratulate one another, or with the expectation of hearing laudatory things said by outsiders.

PROBLEMS OF THE MOVEMENT.

On "Volunteer Life in Individual Institutions," Mr. Robert E. Speer, of Princeton Theological Seminary, expressed his opinion that every volunteer should be, above everything else, the best Christian in his or her institution. He or she should be the best personal worker, the best Bible student, so far as possible, the best student in every way that can be found in that place. But apart from that, that individual life should burn also with a zeal that cannot be quenched, with an intelligent zeal for spreading the Gospel in all the world.

On "Classification of Volunteers," Mr. Walter J. Clark, Corresponding Secretary, made the following statement regarding the distribution of volunteers: (1) In institutions of learning, 2600: Academics, 500; normal schools, 175; theological seminaries, 500; colleges, 1200; medical colleges, 125; training schools, 100. (2) Out of institutions (owing to state of health, insufficient means, etc.), 700. (3) Graduates (post-graduates, special students, etc.), 600. (4) Ready to go, 100. (5) Appointed (not including class of 1891), 20. (6) Hindered, 250. (7) Unknown (large majority of these lost trace of before the movement was organized), 450. (8) Rejected by boards, 50. (9) Renounced, 450. (10) Deceased, 60. (11) Not students when enrolled, 600. In addition, *at least 320 out of the 6000 volunteers have already gone to the foreign fields under the various missionary agencies.*

[A noted foreign missionary recently said that not more than two per cent of those who volunteered in a missionary revival ever sailed. But already over five per cent of the members of this movement have sailed; and fully ten per cent of the Canadian contingent.]

The importance of "Immediate Sailing" found a warm supporter in the person of Mr. William H. Cossum. He said he believed if these people (referring to the heathen) need help at all they need help immediately. "Don't stay in this country theorizing when a hundred thousand heathens a day are dying without hope because we are not there teaching the Gospel to them." Furthermore he said that the one thing which will secure the immediate sailing of the man who is a volunteer is the heart interest of that volunteer in the field to which he is going.

Robert P. Wilder, on the "Volunteer Pledge," said: "'Man, of all luggage, is the hardest to move.' To show a man his sinfulness is comparatively easy; to move him to act is the most difficult part of evangelistic work. The head heeds the admonition; the heart postpones assent. The principle of decision is operative in successful work among Christians. One speaker impresses upon his audience the importance of Bible study, but presents no plan, and pleads for no decisions; the other secures pledges and organizes a class. 'When the nail of conviction is driven in, he

clinches it with a practical twist.' Should not the same plan be pursued in missionary meetings to secure prayer, money, and men? General appeals for *prayer* do good. But is not more accomplished by organizing prayer groups, whose members are pledged to pray for definite objects? Why not employ the same method in securing *men* for missionary stations? The pledge of the Student Volunteer Movement for Foreign Missions means more than a willingness to go anywhere; it signifies a purpose to enter foreign service. On the other hand, men, by signing it, do not take their lives into their own control; the signers are still under God's direction; they will not become foreign missionaries unless He permit. The pledge means, *We are fully determined to become foreign missionaries unless God block the way.*"

Mr. Wilder argued for the retention of the pledge *as it now reads*, on the ground that it adequately meets the requirements of the case, and that any alteration would seriously imperil the unity of "the movement." He demonstrated so ably that the existing pledge is the best possible one, that all his objectors were silenced, and convinced also, we trust. The old pledge was retained.

Stretched along one of the galleries in the auditorium of the Young Men's Christian Association Building, where the meetings were held, was a canvas on which was printed the watch-cry of the movement, "The Evangelization of the World in the Present Generation."

"This does not mean," said Mr. Speer, in his address of Friday evening, "the conversion of the world; it does not mean the Christianization of the world. It does mean that every volunteer believes that in this generation the Gospel can be so presented to the world that the responsibility for the salvation of the inhabitants of the world will rest on the inhabitants themselves." Mr. Speer said that the evangelization of the world in this generation is possible, because, 1st, the Church has the agencies; 2d, she has the means; 3d, she has the men.

"A young doctor, not a Christian, said to me the other day, 'How is it that the Church wastes so much energy on the work abroad, when there is so much to be done in this land of ours?' I asked him what he would consider a fair proportion of workers to keep in this land, and a fair proportion to send abroad. He said: 'I suppose two-thirds here and one-third abroad would be treating ourselves fairly.' If we sent one-third of our workers abroad and kept the other two-thirds at home, we would more than tenfold multiply the ordained missionaries in the heathen fields from all the Christian nations in the world, and it would be sending 400,000 lay workers out into the foreign world. If we did what an unbelieving doctor said would be only a fair proportion to do with reference to this work, would it not be possible if 400,000 missionaries went out in the next twenty-five years, each having, out of the thousand million people in this world only 2500 to reach, speaking to only one a day in eight years, to evangelize the world before we die?'"

Mr. Speer spoke in a way which gained a powerful hold on the minds and the hearts of his auditors. He showed himself to be a man of unusual gifts ; but his power is not in close reasoning, nor in exquisite diction, nor in the music of a pleasing voice. He has, as one man said, "an unction from the Holy One."

The appearance of the well-known figure, Rev. Arthur T. Pierson, D.D., was the signal for applause from the students. His theme was "The Evangelization of the World in this Generation—How Made a Fact." He gave "Men, Money, and Methods as the three great elements of the natural basis of the evangelization of the world, and the command of God and the presence of Jesus Christ as the two things which enter into the supernatural basis." To illustrate how the world might be evangelized if people would contribute only a small part of the money used for luxuries, the speaker held up a marquise ring set with seven diamonds, which had been brought to him by a young lady after hearing his sermon on the text, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Why should not we show a spirit of enterprise in the Church such as the world shows in all business schemes? What is the matter with the Church, that in this nineteenth century she has scarcely one of those great master agencies which men use to carry their inventions to the ends of the earth? Why should we not have a great Church exploration society, and go forward and pioneer the way into destitute fields? Why should we not have a great transportation society to carry missionaries to other fields without cost? What is the reason that you will find the sewing-machine, the parlor organ, the kerosene lamp, and the circlet of glass beads in districts where as yet the Gospel of Jesus Christ has never been carried by its heralds?

"I solemnly believe, and I say it with the emphasis of a dying man, that if the Church of to-day would resolve that the year 1891 should not go by until she had sent at least one representative of Christ and His Gospel into every destitute district on the face of the earth, so that there should be no district a hundred miles square that should not be represented by one witness for Christ, before the year 1891 passed by there would be an outpouring of the Holy Ghost to which even Pentecost was simply the first drops of a coming latter rain."

REQUIREMENTS OF MISSIONARY SOCIETIES.

Rev. J. N. Murdock, of the American Baptist Missionary Union, said that the first thing we must have in a missionary candidate is good health. We want the man of sound nerves, of reasonable muscles, of good stomach. We also want men of good common sense—not simply mental ability, but we want the roundaboutness of common sense. We want the men who are sound in faith and possessed of missionary convictions.

Rev. Dr. McLean, Secretary of the Missionary Board of the Church of the Disciples, said that what was wanted was not so many cultivated men,

or uncultivated men, but men of common sense, thoroughly consecrated to the work, and not only that, but men who were adapted to it. Rev. F. A. Steven, Secretary of the China Inland Mission, Toronto, said that he deemed thorough college education of the highest importance next to piety—education always stands first because it carries in its wake confidence and admiration, and a trained mind is always the most capable. Rev. H. N. Cobb, D.D., Secretary of the Reformed Church in America, said: "If any one had ever felt that he was called by God to the work, no amount of impediment or non-success should in any wise dishearten him." Rev. Dr. Peck, Secretary of the Methodist Missionary Board, on the subject "Mode of Application," said that in order to be successful each applicant should feel a call so urgent that he would be determined to go somewhere, whether he was sent by the board or not. The "Volunteer's Preparation" was presented by Rev. F. F. Ellinwood, D.D. Said he: "A missionary must be thoroughly acquainted with every part of his work. We must study the heathen system, and in studying it do it to find out just where the weak points are that they may be replaced by the Word of God. We must remember that this is an intellectual age, and many bright minds and pithy questions will have to be met with and answered."

At the opening of one of the evening services Mr. S. M. Sayford announced that \$700 had been voluntarily contributed to the expenses of the movement. He stated that all expenses up to the present time have been exclusive of salaries, as no salaries have been paid to officers of the movement. After prayer a collection was taken and it was found that the offering had increased to \$1200. Besides pledges, coin, and bills, were passed in a gold watch-chain and a gold ring which the inscription said had been given to some boy by his mother.

"The Work of the Young Men's Christian Association in Foreign Lands" was the subject of Mr. R. R. McBurney's address. He gave an account of the growth of Young Men's Christian Association work in Tokyo, Japan, where between sixty and seventy thousand students are gathered each year. He stated that the National Committee of the Young Men's Christian Association were empowered to establish such associations and place such secretaries in the foreign mission field as in its judgment may be proper. "We are receiving," said he, "urgent appeals from cities in India to aid in this work, and what we want is money; the men are ready to go."

Mr. Allis, of Santiago, Chili, gave the following advice to young missionaries: "First, cultivate your own piety; second, learn your own denominational methods; third, master the language; fourth, be self-reliant; fifth, go out married; sixth, select a wife who will be suited with her lot; seventh, take care of your health."

SERVICES OF THE CLOSING DAY.

The spirit of devotion deepened very perceptibly as the sessions of the

conference drew to a close. The Sunday morning meeting will be remembered for all time as one of great preciousness. Each person prayed for himself or herself, and words of humble confession alternated with utterance of joyous praise. The leader spoke of the Christian's ambition

1. To preach the Gospel where Christ is not already named. Romans 15 : 20.

2. Study to be quiet. 1 Thess. 4 : 11.

3. Study to be well pleasing in His sight. 2 Tim. 2 : 15.

Mr. Robert P. Wilder, on Sunday evening, spoke on "The Perils and Privileges of the Student Volunteer Movement." Identified as he is with the history of the movement more completely than any other man, and known and loved by so many hundreds of volunteers, he was singularly adapted to speak on this difficult subject. "The three perils," Mr. Wilder said, "were : first, lack of funds ; second, opposition from friends ; third, selfishness within the volunteer's heart." Concerning opposition from friends he said : "The most serious peril is that presented by home ties. The winds of opposition from father and mother have changed the course of many a man who has weathered the gales of fierce opposition. You say, are we not told, 'Children, obey your parents?' Yes, but complete the verse. It reads, 'Obey your parents in the Lord.' *Are we obeying them in the Lord, if they interfere with our doing the Lord's work?*" He touched with delicacy and firmness upon the duty of one in regard to missionary service whose *fiancée* is not missionary-hearted. "Many sad complications would be avoided did volunteers live up to their pledge. One said to me not long since that his *fiancée* refused to accompany him. With my whole soul do I pity that man, but the fault is largely his own. Had he made it evident to her and to her friends that it was his unflinching purpose to *go*, he would have avoided this complication. Write such a letter to her as Adoniram Judson wrote to his *fiancée*. If she is thoroughly consecrated, it will nerve her to new self-devotion. If she be unwilling to *go*, find out the fact as soon as possible, leave her, and thank God for your escape from a union which would defeat His purpose in your life." He emphasized the great privilege of securing recruits, and of arousing the home church to a greater interest in missions. "It is in our power to stir Canada and the States, from Toronto to Texas, and from Nova Scotia to the Pacific. Think what God did through that one man, Wesley. What can he not accomplish through five hundred men and women if we let Him use us ! Think of the churches and institutions which we represent. The way in which Jerusalem was kept clean was by having each man sweep before his own door. Let each of us sweep away from his own church and institution whatever ignorance and indifference there is in this the greatest work of the nineteenth century."

Following Mr. Wilder were a number of five-minute addresses. Mr. J. Campbell White spoke of "Missionary Interests in the Southern States."

Miss Nettie Dunn had a message for women volunteers. "There are,"

she said, "fifty thousand Christian women in our colleges to-day, and only a handful of them going to the great, needy foreign field. Let us plan to multiply ourselves, each one of us, a hundred-fold within the next year."

Rev. Kajinosuke Ibuka, of Japan, said: "The greatest need of Japan is Christ. We ask for one hundred young men full of the Spirit of Christ. And with those one hundred young men, with the force already on the ground, the whole Empire of Japan, with its 40,000,000 people, can easily be evangelized, God helping us, in this generation."

Mr. Helms, of Kansas, in the very few minutes allotted to him, pictured in a vivid way the needs of "Darkest Africa," and in tones which thrilled one through and through, drew the sympathies of his auditors to the one place blacker than any other—to Africa, whose body and soul the social sin had eaten. He told of the great marches in the world's history—of Xerxes, of Napoleon, of Sherman, and of a swifter, mightier, more terrible march of millions of Africans, in rags and filth and disease, marching straight to hell. "We have written and sung and talked about Africa long enough; and if the Lord stood here to-night He would say, 'Let somebody go.'"

Mr. Mott, the Chairman, then called upon men to give, in a single sentence, their dominant impression of the conference, or their dominant purpose formed. The following are typical testimonies: "My chief impression has been my own insignificance." "I know what the power of the Holy Ghost is." "I believe the motto of 'the movement,' the 'Evangelization of the World in this Generation,' can be realized." "I want to surrender myself wholly to Christ." "Woe is me if I preach not the Gospel."

At ten o'clock the time approached to separate. Mr. Speer responded to the spirit of the closing scene in words fitting and beautiful: "Fellow students, may we learn among other things this year the language of the Lord's tender love. May it be this coming year that as our hearts form a wish it may be quickly laid at His feet; that as quickly as our hearts gain a motive, it may be handed over to Him; that as quickly as we see anything that our brother needs, it may be that we pray for him. And perhaps the best thing we can do to-night is just in the silence, and the stillness, and the sweetness of that holy place in our lives where you and I live alone with Jesus Christ, to commend unto God and the Word of His grace every volunteer who, with life devoted to Jesus Christ, shall sooner or later have the rare joy of holding up the life, and the death, and the blood of his Lord before the world."

[So important did it seem that this admirable report of this significant convention should be printed at once and undivided, that, at the risk of crowding out valuable matter already in type, the Editor has concluded to give the above report its full space in this number.—A. T. P.]

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—The important Darjeeling Mission of India has four divisions : (1) Darjeeling, 2 ordained missionaries, 14 preaching stations, 13 schools, 21 teachers, 726 pupils ; (2) Kalinpong (Church of Scotland Young Men's Guild Mission), 1 ordained missionary, 4 preaching stations, 12 schools, 12 teachers, 341 pupils ; (3) Sikkim, 1 ordained missionary, 7 schools, 7 teachers, 188 pupils ; (4) Darjeeling Zenana Mission, 3 European ladies.

—“The time is gone by,” says the *Allgemeine Missionszeitschrift*, “in which missions were looked upon, or rather overlooked, as a thing by the way. They have come out of the corner and become a *public* matter, even with us in Germany. We here leave unnoticed the question whether this change brings more good or harm. We only emphasize the fact, and the world of science and of economics, the literature of the day, the parliaments and the diplomatic congresses, the statesmen, and above all the colonial politicians are interested in missions.”

Dr. Warneck notes two things : First the ignorant self-conceit of the German secular writers who, knowing as good as nothing about missions, haughtily cut short all attempts of real knowers of missions to set them in the right light ; second, the determined purpose to extol all Roman Catholic, and to decry all Protestant, missionary activity. “A Romish wind breathes through the world ; it is the fashion to cocker Rome ; and the daily press, like a lady that would rather be out of the world than out of the fashion, swings the Romish censor lustily with the rest.” “Is it antipathy to evangelical faith, inner affinity with Roman secularity, colonial prejudice, lack of independent judgment over against the authority of an imperial commissary, or mere naïve ignorance ?”

“Like all knowledge, missionary knowledge must be *the fruit of labor* ; he that has nothing can give nothing, and he that labors not has nothing.”

—The *Zeitschrift* remarks : “There is a mighty quickening in the Brethren's Church, which, besides the youthful mission in Alaska and the Romona Mission in Southern California, is also advancing to an extension of the work in the Surinam bushland, as also in Australia, and an entirely new mission in German East Africa (at the north-eastern end of the Nyassa), a fresh and joyfully believing advance, which gives the testimony of fact that the old mission spirit is still awake in this missionary Church *par excellence*, an example to quicken a wholesome shame in our great state churches.”

—The Rhenish Missionary Society in 1890 founded 7 new stations : 5 in Sumatra, 1 on Dampierre Island, near New Guinea, 1 on Nias, near Sumatra, and is expecting to extend its work among the Hereroes in south-west Africa.

—In Holland the Inner Mission has lately taken an upward movement rather at the expense of foreign missions. The extreme comminution of Dutch missionary force (eighteen societies for this small country) is also disadvantageous.

—The *Zeitschrift*, speaking of Emin and Stanley, says that they are too profoundly unlike to understand one another ; each has his bright side and

each his dark, and that German depreciation of Stanley and English depreciation of Emin are both unjust. Emin, however, it decidedly characterized as warm in heart but weak in will.

—The *Kaukab i Hind* (Star of India), of December 26th, 1890, says : “ Word has just come from Calcutta that Dr. Pentecost’s addresses are making a profound impression on the higher classes of the European community, and a great many are being led to devote themselves to God’s service.”

—It may have been known, but it has been little heeded, that the Moravians have for nearly seventy years carried on a work among the lepers of the Cape of Good Hope. The following sentence from Bishop La Trobe’s account of it pictures to us at once the extremity of human misery, and love and faith working triumphantly through all : “ Go into the wards of the hospital ; on one couch lies a leper whose hands are gone, and before him an open Bible ; he has reached the bottom of the page, but cannot turn it over ; he looks around, and one who can walk, but is also without hands, takes another who has lost his feet, on his back, and carries him to the first to turn over the leaf.”

In 1865 the Baron and Baroness Keffenbrinck-Ascheraden having established a leper home at Jerusalem, the Moravian brethren were placed in charge of it. The first-fruits of honor in this form of the works of love in modern times, therefore, are theirs.

—A little blunder, reported in the *Woman’s Work* of Shanghai, is one of a thousand things which show how hard it is to work at first-hand in a foreign country. A Chinese woman having been addressed by a foreign lady with the inquiry whether, as a sinner, she did not wish to be forgiven, took great offence, and angrily denied that she was a sinner. Of course the foreign lady set this down to the account of self-righteousness until, to her dismay, she found that she had addressed the woman as a “ jail bird.” Nothing can easily take the place of the native helper. To train them up may well be the great thought of those from abroad. “ O Lord,” said a good deacon in Madura, “ our missionaries, we doubt not, are at home in Greek and Hebrew, but what work they do make of Tamil !” It is the ultimate praise of vernacular familiarity given to Dr. Van Dyck in Syria, that “ he knows even women’s Arabic.”

—“ The English schoolmaster, John Horden, who in 1872 was consecrated first Bishop of Moosonee, comprising the whole coast-line of Hudson’s Bay—a diocese of 1200 by 800 miles—is now,” says the *Church Missionary Gleaner*, “ in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work.” The few thousand Indians and whites require five Bibles—English, Bree, Ojibeway, Chipewyan, and Eskimo. There are 4000 baptized Christians and 700 communicants.

—The *Hindu*, a Madras paper, edited by “ a Hindu of the Hindus,” is quoted in the *Church Missionary Intelligencer* as follows : “ The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for. We recently approved of the statement of a Bombay writer that the social eminence which the Parsees so deservedly enjoy at the present moment was due to these two causes, namely, their women are

well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India ; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

—The *Allgemeine Missionszeitschrift* for January, 1891, remarks that the Protestants of Germany in missionary achievement are as yet decidedly behind both the duties providentially laid upon them and their numerical strength. They are almost a fourth of the Protestant world, yet of 3000 ordained Protestant missionaries they only supply 561—less than one-fifth, and of lay missionaries, male and female, less than one-fiftieth. Of 40,000,000 marks raised in Protestant Christendom for foreign missions, the Germans (including German Switzerland) contribute 3,000,000. Proportionately it ought to be 10,000,000.

—The *Witness* quotes approvingly Cardinal Manning, who declares, with Sir Bartle Frere, that England only holds India by "the divine right of good government," and that one of the things implied in this is the deliverance of female India from the curse of child marriages, compulsory betrothals, and enforced widowhood.

—The *Journal des Missions Évangéliques* for October, 1890, giving an account of the hard conditions of life among the mountain Waldenses, says : "One might easily suppose that under circumstances so toilsome, the struggle against material difficulties must needs absorb all other thoughts. Far from it, however. Blessed with the ministry of devoted pastors who are daunted by no effort, Vaudois piety finds a place in heart and life for the things of the kingdom of heaven. As a result, from these houses, where superfluity is unknown, where even necessity often has to be strictly construed, there has descended a veritable army of evangelists, schoolmasters, professors, some of whom, raised by diligence to the heights of culture, are now the venerated chiefs of the Vaudois Church."

A young M. Pascal, a child of these valleys, has just been ordained at La Tour as a missionary for Lessuto. "May he help to make of the Basutos a people of evangelists for all South Africa as the Waldenses are coming to be for Italy."

—The brethren of the Zambesi are gradually finding their isolation somewhat relieved by more frequent intercourse with the colonial world, and with the world at large. But the same growth of publicity menaces them with the invasion of gain-seekers and all the desolations coming in the train of Mammon. Let us pray for them.

—Of the 520 organized Protestant churches of China, 94, remarks the *Journal des Missions*, provide entirely for their own spiritual and material wants.

Treating of the precariousness of the foreign protection accorded to the Chinese churches, the *Journal* inquires why they might not come nearer the requirements of Chinese society by organizing themselves, after the model of the Chinese clans, just as the churches of the Roman Empire gained long intervals of toleration by assuming the forms of beneficial, religious, and social collegia or guilds.

—The *Harvest Field* of Madras, for December, 1890, has an interesting article on the "Portuguese Inquisition at Goa," in western India, showing

how this hindered the spread of Roman Catholic Christianity. The Church of Rome teaching that it is unlawful to compel any one to accept baptism, but lawful to punish him for defection after being baptized, the Goa inquisition allowed Jews, Moslems, and Hindus to live unmolested, but claimed the right to punish them (though not with death) for publicly exercising their religion. Multitudes, therefore, who might otherwise have been won, refused to be baptized for fear of the ultimate penalties. And as the lesser penalties were severe enough, multitudes of the non-Christians fled into other parts of India, which largely explains the collapse of the Portuguese power.

It must not be supposed that the Inquisition was always the protectress of error. Unhappily it was equally cruel when it defended the truth. Thus a Frenchman at Goa, after months of imprisonment, was condemned to five years in the galleys (remitted, however, by the Crown of Portugal), principally for having declared that no one can possibly be saved without external baptism. Here the Inquisition was plainly in the right and the Frenchman in the wrong. What a warning to us all not to excuse a persecuting zeal on the ground that it is zeal for the truth !

—The *Harvest Field* speaks a good word for the brave and faithful German brethren of Gossner's Mission among the Kols. It says : " There is no mission in the country more actively alive than Gossner's in Chutia-Nagpur. The men who are controlling the work take a comprehensive view of their duty, and interest themselves in those political and social questions which so seriously affect the well-being of these Kols, who have come under their influence. They have battle on all sides of them. The Jesuits poach unconscionably on the one hand, and the S. P. G. harass them on the other ; this in addition to the ignorance, evil habits, distressing connections and social disabilities of the Kols themselves. Yet they succeed, not merely encouragingly, but gloriously. Their last twelve months' census shows that 1073 have been baptized, and 2796 besides have broken caste and placed themselves under Christian instruction. A new mission station is being taken up, to be called Buchselpur ; and there are already 1000 Christians in the neighborhood as a nucleus. Two new churches have been built for native pastors ; a native church endowment fund has been started, which promises to grow into importance. There are now 167 churches in the mission, aggregating 11,552 full members, or a total Christian community of 35,103. The leper asylum has been specially fruitful lately in conversions."

—*Gleanings in the Harvest Fields*, York, England, organ of the Methodist New Connection, says : " The best missionary periodical is THE MISSIONARY REVIEW OF THE WORLD, edited by Dr. A. T. Pierson. It is fresh, vigorous, varied, and cheap."

—An article in the *Gleanings*, from Miss M. J. Waller, refers to an opinion expressed by Sir John Pope Hennessy, that China is the freest country in the world. Miss Waller thinks that he has left the female half of mankind out of account. A wife who has lately fled from the cruelties of her husband's home, is sentenced to a rising scale of beatings, and if still refusing to return, to be officially sold. Miss Waller adds : " The severe discipline to which girls in China are subjected so thoroughly destroys all that is spiritual in their nature that it is humanly impossible to raise them from the state of cunning and deceit to which they have been brought. They are just prepared to become mothers-in-law in their turn

I believe the phlegmatic and crafty characteristics of the Chinese race, of which so many missionaries complain, are greatly owing to this moral death imposed on their women."

—The *Jewish Intelligence* describes the Protestant cemetery on Mount Zion. Dr. Alexander, the first Anglican Bishop of Jerusalem, it will be remembered, was a Jew. His tomb bears the inscription, in four languages: "Whose Christian love won the good-will of his brethren of Israel."

—M. Wolkenberg, writing in the *Jewish Intelligence*, declares that some Jewish leaders are now, in desperation, aiming at "a substitution of Hebraic literature for religion, and the exaltation of the race in the place of its Creed—its only preservative. Sooner will the rivers roll back to their source than Jews, once emancipated, will go back to the dead and deadening level of Talmudic trivialities. There is but one alternative—Christianity or total alienation from religious belief. And while many sink into the latter abyss, we may thank God, that the Church is at last visibly and indisputably exerting a potent influence upon many of the lost sheep of the house of Israel."

—The *Christian* for January 20th, 1891, gives a portrait and biographical sketch of M. Eugene Casalis, the eminent French missionary to the Basutos. It is interesting to know that he is of a Huguenot ancestry which, in the time of persecution, resolutely remained, saying: "The seed of the true Church of Christ must not depart entirely from the soil of France; it is in the Lord's power to bring us better times."

—*North Africa*, devoted to the Kabyle and Berber missions, thus describes a citadel of Tangier in Morocco: "The Kasbah is full of strange contrasts. The streets narrow and dirty; the prisons in semi-darkness, with an evil odor ever proceeding from them, and filled with prisoners chained, starved, and diseased. Yet the opening of a door in one of the windowless walls and a few steps down some winding passages lead into sunlight, beauty, and romance; for a palace of a past age is here, with neglected gardens and a lovely court, in the centre of which a fountain is playing in a marble basin, surrounded by marble Corinthian pillars, and rooms with floor, wall, and ceiling displaying the finest specimens of Moorish art in tessellated work and wood-carving, the latter glittering with gold and soft colors, though the modern Moor delights in brilliant painting. The lace-like delicacy of the designs, both in wood and stucco, is indescribable." Christianity in various forms is once more setting its foot on that North African shore so great in Christian memories. At a farewell meeting in Exeter Hall these quiet beginnings were aptly compared to the handful of marines that have brought one great region after another under the sway of the British crown.

—Says the *Indian Witness*: "The *Rangoon Gazette* does a good work in vindicating American missionaries in Burmah from the sneers and charges of Sir Lepel Griffin—that foe of missionaries"—and of Americans. He asserted that these godly men had surreptitiously helped the Karens to arms and ammunition, and in so far, at least, encouraged them in wrong-doing. The *Gazette* declares the charges utterly "malicious and false," and says, "if the American missionaries often show much business shrewdness in mundane matters, they have also shown that the Christianity they produce in their converts is of a good practical sort, which statesmen should welcome instead of sneering at and maligning."

Sir Lepel Griffin declares that the Burmans are the most interesting race in the world, because they count life its own sufficient object and reward. To this precious specimen of the English Antichrist, the moment a people begins to think of eternity, that moment it loses its interestingness. He dishonors even the Buddhism which he professes to admire—for that has a deep though hopeless earnestness. It searches through eternity, though it comes back like the wanderer of Jean Paul's dream, exclaiming despairingly : "There is no God !"

—The *Missionary Record* of the United Presbyterian Church in Scotland for January, 1891, has interesting articles on their late eminent missionary in North China, the Rev. Dr. Williamson. The Protestant missionaries of Tientsin, in their resolutions of sympathy, remark : "This long period of service in North China, extending over thirty years, and the many departments of Christian enterprise with which he identified himself, have familiarized and endeared his name to many, not only among his brother missionaries and the native Christians, but also among those who have ordinarily little sympathy with our work. His singleness of aim and earnest desire to promote the material, social, and spiritual welfare of China were apparent to all. By his early itinerations in the cause of Bible distribution, he did not a little to open the large regions to the Gospel message. By the preparation of books upon political, scientific, and theological subjects, he strove to promote the much-needed education of the people. His sympathy with all movements tending to further union and co-operation among the various branches of the Christian Church in China was well known, and his own efforts in this direction had much to do with the success of the Missionary Conferences of 1877 and 1890."

To say that Dr. Williamson worked for Christian union is little more than another way of saying that he was a United Presbyterian missionary of Scotland. He that cannot work with a United Presbyterian brother cannot work with anybody.

—It is known that Protestant missions are extending from China proper into the northern regions of Mongolia and Manchuria, from which latter country came the present imperial family. Dr. James A. Greig, now medical missionary of the Irish Presbyterian Church, though, as he says, still "a Scotchman and a United Presbyterian," writes to the *Missionary Record* concerning his work. Speaking of one patient, suffering under a malignant tumor, he remarks : "I asked, 'Have you ever heard of Jesus?' 'Never.' 'Have you ever heard of heaven?' 'Never.' 'Of hell?' 'Never.' Yet here he stood, as thousands in this dark land, on the brink of eternity ; the future dark and unknown, the present hopeless. After simply explaining to him the way of salvation, and urging upon him its acceptance, he left us, bearing with him John iii. 16 as an epitome of all we had said. He left, but his *Never* remained. It sounded and resounded through our ears and in our brain."

—The *Free Church of Scotland Monthly* remarks that their Budapest mission among the Hungarian Jews has had an important incidental result in knitting various closer ties of brotherhood with the Hungarian churches. Scottish liberality has provided bursaries at the New College, Edinburgh, for Bohemian and Hungarian divinity students. A now financially independent German Reformed Church in Budapest has mainly resulted from Scottish labors. The leading Hungarian pastors express a warm sense of this catholic co-operation.

“The missionary campaign,” says the *Monthly*, “opened enthusiastically in Glasgow, November 24th, with two great meetings of more than 3000 people, and had been continued throughout Scotland among grown people and children. In some of the country places, owing to the stormy weather, the attendance was small. But even in these cases a deep impression was invariably produced, and it was felt by the missionaries and others how great a mistake it would be to give populous centres a preference over quiet rural districts in the arranging of such meetings. The largest meeting was at Greenock, with 1600 children and 400 adults present. There were also crowded meetings in Ayr, Kilmarnock, and other places.” It was felt important to engage interest, especially among children, in *specific* missionary objects.

—Inasmuch as Muscat, in south-eastern Arabia, is the seat of Arab influence and power in Africa, Bishop French urges the establishment of a mission there to attack the evil in its source.

—The *Church Missionary Intelligencer* for January, 1891, contains an article on Henry Martyn’s Urdu translation of the New Testament. The Urdu, the basis of which is the fine Hindi language, greatly enriched and modified by Arabic and Persian, has been classed as one of the twelve or thirteen conquering languages of the world. Martyn’s Arabic translation was faulty, and soon abandoned by him. The Persian he entirely recast. But his Urdu version went into use at once, and for many years suffered no change. The following fine passage describes the inmost quality of the man: “There was in Martyn’s religion the element of awe. There are depths in his mind. Deep calls unto deep. The deep of reverence calls to the deep of confession; the deep of realized forgiveness calls to the deep of charity. His critical ear detects in an instant a word or expression that sinks below the level at which the message of God ought to be expressed. And this sense of fitness affects his whole work. He is minutely careful of small things, but never small himself. Pettiness is not in him, nor pedantry, which is scholastic pettiness. Vulgarly is odious to him. Vulgarly he cannot away with. All his instincts are refined. He breathes freely only when the atmosphere is pure. He prays over his thoughts as well as over his words. His citizenship is in heaven, and there is dignity in all that he says. There are depths in his mind, and because there are depths there is elevation too. He humbles himself and is exalted.”

—Bishop Westcott, of Durham, of whom we have not yet unlearned to think of as *Canon* Westcott, says, as reported in the *Intelligencer*: “The Rajah of Travancore—that state at the south-western extremity of India, one-fifth of whose people are Christians, Syrian, Roman Catholic, or Protestant—answering the missionaries who had thanked him for the protection afforded them, said: ‘One cannot be sufficiently thankful for the introduction of this civilizing element and its steady development. Your labors have been increasing year after year the number of a loyal, law-abiding, and civilized population—the very foundation of good government.’ Again I ask, is that the language of a man who feels that he has in his ancestral faith a solid basis of an enduring empire?”

The bishop quotes, with the like inquiry, the recent declaration of a non-Christian lawyer, that mission schools are the quinine for India’s fever.

—The *Bombay Guardian* of November 22d, 1890, remarks: ‘One of

our correspondents recently started the question, 'Is Hinduism declining or advancing in this country?' To hear of the great Hindu religious congress just held at Delhi, attended by Hindu nobles, pandits, and Brahmins from all the sacred cities, organized and carried through with enthusiasm, it would appear that it was decidedly advancing; but, on the other hand, we are not without signs that tell a different tale. When spring is on the way the edges of snow-drifts and ice-floes begin to melt, and though it may be long before the increasing warmth of the sun penetrates into the heart of these frozen masses, all who see them rejoice in the prospect of a general break-up."

—We observe in the *Mildmay Service for the King* the statement that 1 of every 60 Moravians becomes a missionary, and that the converts outnumber the parent Church by very nearly 3 to 1. Why are they any more obliged to this than we? And as it is fruitless to ask them to lower their standard, there seems to be nothing for it but that we should exalt ours.

—The Domestic and Foreign Missionary Society of the Church of England in Canada, according to its organ, the *Canadian Church Magazine and Mission News*, has sent out a missionary of her own to Japan—the Rev. J. G. Waller.

—In the *Chronicle* for January, 1891, the Rev. G. H. Macfarlane discusses the work of gathering in the non-castes of the Cuddapah district, in the Madras Presidency, a country larger than Wales, and with a population of about 1,150,000, nearly all speaking Telugu—the second in importance, we judge, of the four affiliated Dravidian languages of which the Tamil is the principal. Mr. Macfarlane gives his decided judgment that these non-castes, or out-castes (about 150,000 in the district) owe their abjectness of character to no mental inferiority, but purely to the pressure from above, and to the lack of stimulus to self-development. It requires, he says, two generations of education at most, to bring them to an equality with the Brahmins. This again shows that these numerous conversions from the classes which are only lowest because they have been held down, are preparing a silent revolution which will some day compel the Brahmins to come to terms. Even Hinduism, as Sir William Hunter has shown, is slowly elevating the aboriginal tribes, which it is rapidly incorporating, until some of them have even attained to the sacred thread of the "twice-born." Christianity, therefore, as he suggests, instead of being ashamed of these, ought to throw herself first of all upon them, and thus secure these 50,000,000 from being thoroughly absorbed by Hinduism. It is one of Canon Taylor's choicest blunders that he has turned these 50,000,000 into *half a million!*

As to the motives of accession to Christianity on the part of these non-castes or Malas, as they are called, Mr. Macfarlane says, very discriminately, and exactly in a line with Bishop Caldwell in speaking of both these and of the lower *castes*: "The Gospel of Jesus Christ has long been preached to these people, and many have placed themselves under instruction to learn something of its saving truths. It is not to be supposed that deep conviction of sin has led them to such a step. They have not so much spiritual enlightenment as to feel sin to be a burden and to be anxious to get free from it. What impressions these people have are more of the head than of the heart. They see something better in Christianity than in what their ancestors and neighbors believe. Indeed, many heathen scoff at their own practices while continuing them. They conceive, in a blind

sort of way, that the religion of Jesus is the true path of righteousness and salvation. They are anxious also for social improvement for themselves and education for their children. Many of their relations have become Christians and are receiving instruction, and they do not wish to be cut off from them and be unable to intermarry. These and other reasons influence them, and so they would like to put themselves under Christian teaching and get whatever advantages, temporal as well as spiritual, connection with the new religion involves. The purest and highest motives do not move them. But amid what is worldly and selfish some distinct perceptions of the truth and superiority of the religion of Jesus Christ do weigh with them. And, in truth, they themselves, or their children, do attain to higher perceptions, but the spiritual faculty in them has first to be awakened. Again, although as a *community* they are not ruled by purely spiritual motives, *individuals* of them are, just as it happens among other classes that only single hearts are touched, 'The wind bloweth where it listeth.' 'One is taken and another left' But in the case of these people we have the whole community willing to put itself under influences for good, so that the chances are that a large percentage of individuals will be awakened to life and godliness. Higher castes are as yet only in rare instances open to influence as communities. Only single converts are being made from them."

Again: "Conversions to Christianity from other castes only occur in individual cases. A Sudra is not able to persuade family and friends to become Christians. A Brahman, far from influencing them, is disowned and excommunicated by them. His means of support—unless he fills a public post—are cut off. The mission he has joined has to maintain him and find him employment. He is himself a distinct gain to the Christian Church; but Hindu society remains unaffected. It closes on the space he left void. He is only a sapling broken off a tree, which scarcely shows the wound. But the Mala becomes a Christian with his wife, children, and all connections. A great branch is torn away from the tree, and the rent left apparent. An entire layer of Hindu society is gained for Christ. It is, indeed, the lowest; but it can form a foundation on which a Christian Church for the whole of India can be built. India is called 'the country of villages.' If the Christian Church is to lay hold of them and not leave them pagan to the last, it cannot be accomplished by the conversion of solitary individuals, taking them out of their families and society, and finding them employment within the bounds of the mission. Christianity must establish itself by founding its churches in every village, and letting converts maintain themselves by their own occupations. There are no evidences at present that this work can be done by large conversions from caste Hindus, but the way seems open for it through securing and instructing the Mala community."

We would suggest, under editorial favor, that Mr. Macfarlane would do a great service if he would write for THE MISSIONARY REVIEW OF THE WORLD an article explaining whether any large part of these out-castes are also *outcasts*, the descendants of those that have in various ages been expelled from their respective castes, and precisely how those lower races that are attached to Hinduism without having been admitted to the rank of a caste, differ, in point of religious and social rights, from the members of the lower castes. Most of us have but a confused idea of this distinction, which we nevertheless see to be so important in India. Indeed, the whole subject of Caste needs a revised elucidation for the benefit of those that are interested in missionary work among the Hindus.

—The warning given by the editor of the *Allgemeine Missionszeitschrift* against too great a precipitancy on the part of Japanese Christians to set up for themselves, is re-echoed by the Rev. W. Muirhead, of Shanghai, who writes, in the January *Chronicle*: “It may be well to mention to you the latest news from Japan from a missionary point of view, that, in general, it is a cause for much anxiety. The Christians there are largely in a very independent frame of mind regarding the forms in which Christianity has been presented to them as not suited to their requirements, and they are resolved to form a system of their own, dispensing with their foreign teachers as much as possible, and doing things as they think best.” If we were to describe as faults of the Japanese character exaggerated self-confidence and exaggerated patriotism, we should be saying too much. Yet they would hardly deny that their dangers lie on that side rather than on the other. As President Garfield is said to have declared that he was “for protection, with a view to ultimate free-trade,” so, perhaps, our Japanese brethren would not be the worse of taking as their motto: “Frank deference to the elder Christendom, with a steady progress toward spiritual independence for ourselves.”

—It appears, from the *Chronicle*, that the French authorities on the Island of Maré have finally become tired of forcing the people in the matter of religion, and that now, although there is a good deal of petty persecution, the only act of persecution on a grand scale that has lately occurred is the impending exile of a pastor, two deacons, and three private members for having mutually given and accepted a call to resume the care of the pastor's old church, without bethinking themselves of first obtaining formal permission.

—We observe the publication, by Bertelsmann, at that metropolis of missionary interest, Gütersloh, of a pamphlet, the contents of which were first published in the *Allgemeine Missionszeitschrift*, entitled “*Wie ist das Malariafieber in den Tropen mit besserem Erfolg als bisher zu behandeln?*” “How can malarial fever in the tropics be treated with better success than hitherto?” The author, Herr Zippel, contends strenuously against the use of quinine and of drugs in general as remedies for this fever, and in favor of the water cure. We have read his treatise carefully in its original form, and must say that it bristles with a very staggering array of facts in disparagement of quinine and in commendation of water. The pamphlet of forty-six pages seems worthy of being translated. The present writer, who has some experience of pernicious tropical fevers, must own that, so far as this goes, it inclines him to think highly of water and not very highly of drugs.

—We see from *China's Millions* that our Swedish brethren in this country are sending out helpers to the China Inland Mission. “The first—Mr. Matson—reached Shanghai on October 28th, and Mr. and Mrs. Wallen have since arrived.”

The Emperor has ordered all the distilleries in the flooded province of China to be closed for a year, in order to save the grain. Good out of evil!

China's Millions quotes from *The Christian* part of an address of Dr. D. McEwen, at Manchester, in which he says: “The special work of the Christian Church to-day is the immediate evangelization of the whole world. Conversion, whether of the few or the many, is the work of God Himself; but it is committed to the Church to take the Gospel message to every creature; and the time has come, in the providence of God, when

this ought to be done, not in a halting, tentative way, but by sweeping measures. Through the march of discovery, the progress of international commerce, and the translation of the Scriptures, the speedy evangelization of the human race has come within the region of practical Christian politics."

An epidemic of influenza, as well as one of fever, appears to have been very rife throughout China, of which the missionaries are having their share.

—The Rhenish Missionary Society is joyful and thankful at having been able to report for the last year double the number of baptisms from among the heathen that there were four years previously. In 1886 there were 1070 ; 1887, 1277 ; 1888, 1623 ; 1889, 2289.

—The Church of Scotland *Mission Record* for January 1st, 1891, says : "As we go to press we have received the distressing news, wired from Mozambique on December 13th, 'Cleland died, fever, Blantyre.' This is the second death sustained by our mission staff since Blantyre was founded in 1877, and now we have lost an enthusiastic missionary, who had Africa written upon his heart, who felt her woes most keenly, and who has labored for her in painfulness and weariness and loneliness through nearly four anxious years."

—The *Mission Record* laments the loss of Dr. Brown, late editor of the *Missionary Record* of the United Presbyterian Church : "In the Church of Scotland he had many attached friends, and the General Assembly seldom passed without his genial face being seen within our assembly hall. He was a man whose loss to our Scottish Presbyterianism is to be lamented at the present time, when in the growing desire for reunion, the help of generous, broad-minded men, of whatever Church, is greatly in demand." Happy Scotland, that has unity even in her divisions, and not, as some say of a great national church not far removed, division even in her unity.

It will be remembered that Disraeli, in one of his earlier romances, describes the Queen of Great Britain retreating before a too-powerful invader, as taking refuge in her fleet and establishing herself in the capital of her Indian Empire, from which, advancing westward, she sweeps Western Asia and all Europe under her sceptre, and reoccupies London. The subsequent achievement of the transplanted Asiatic, in placing the Indian diadem in all form on his mistress's brow, challenges a half-amused, half-serious attention, in these days of unsettled expectancy of nations, even to this fantastically gorgeous dream, and to the fine description of Calcutta quoted by the *Mission Record* from Sir William Hunter : "Calcutta still goes on growing with the growth of a vigorous maturity. Its unrivalled position at the mouth of the combined river systems of Northern and North-eastern India gives it a great advantage in regard to the older and bulkier staples of Bengal—rice, jute, and oil seeds—although even these have to a very large extent deserted the slower water-routes for the railways. The enterprise of its merchants and capitalists has called into existence new industries on a vast scale—tea-planting, coal-mining, engineering foundries, and steam factories of many sorts. The new railway to the west will bring to it an increasing share of the wheat trade ; and it only awaits the better adaptation of the European smelting processes to the Indian coals and ores to become the financial centre of a great iron industry in Bengal. Meanwhile Calcutta sits calm and strong on its ancient river bank and watches the produce of the richest provinces of the world float down to it by many waters, or pour into it by an ever-extending network of railways. *Sedet æternumque sedebit.*" It needs but that the two edged

sword of the Son of God should cut asunder the chains of Brahminical bondage, and India may perhaps spring forth into a magnificence of development passing the imaginations of antiquity concerning her uncounted wealth.

The following passage from the *Record* is worthy of being pondered by American Christians : "The State may persecute, as the Roman State did, because anti-Christian ; but it is hard to see why the people of a State preponderatingly Christian should persecute themselves, since they know that their faith makes not for the overthrow but for the consolidation of national life. Or the State may try to ignore religion on the false theory of exaggerated individualism, which forgets that national life is the aggregate of the life of families, and that family life is based on the religious conception of marriage. The attempt to ignore the mightiest factor in the formation of national life can never succeed." Says the old Scottish Second Book of Discipline, magistrates "are callit in the Scripture nourishers of the Kirk, for sameikle as be them it is, or at least aucht to be, mantenit, fosterit, upholden, and defendit against all that wuld procure the hurt thereof." Whatever may be our theories respecting the relations of Church and State, it seems as if Christians must allow that a *modus vivendi* between Christ and Antichrist was never in the mind of our Lord Jesus.

—The following, from a discourse of George Müller, delivered in his native tongue, in the Mission House of Basel, and appearing in the *Neukirchener Heidenbote*, comes with especial authority from the lips of one whose faith God has so often changed to palpable fact. It assuredly belongs to the missionary work at a time when dignitaries of the Church raise the scoffing cry, "What do these feeble Jews?" "If we wish to have *faith*, we have purely to do with the *promise* as it is given in God's Word. We have not to question our thoughts and feelings ; we have not to wait for special impressions, not to look to probability and outer circumstances, but purely and only to the Word of God, to believe what that says. Faith can act without feelings and probability ; faith needs nothing but God's promise. If we wish anything more, this is no longer faith in the Word of God.

"Faith is not concerned primarily with this or that fragment, but with *all the promises*, with the whole revelation of God in His Holy Word, with all the promises that have been made to the people of God. This, it appears to me, suffices for a definition of faith in the Word of God."

—The *Guardian* commends to the public, as a very valuable mine of information respecting India, on all its sides, Mr. S. W. Caine's new book, "Picturesque India." It regrets, however, the last chapter, "the tendency of which will be to strengthen the foolish belief that India is in danger, near or remote, of a Russian invasion ; and by pandering to this folly to condone the extravagant and wasteful military expenditures which absorbs so much of the revenue of India."

—The *Indian Witness*, remarking on the lavish subscriptions in India for statues to departing governors, laments that thus far the Bowen Memorial Fund has barely touched 10,000 rupees. "George Bowen did a mightier work for India, especially for Western India, than any half dozen bestatued governors." As George Bowen's former teacher, Dr. T. E. Skinner, said of him, "his face shone with the light of incipient transfiguration while he was still a student in Union Seminary."

the lot of each with some approach to accuracy."

The *Mouvement Geographique*, some short while since, worked out the problem of the European geographical extension in Africa in a series of tables which are the clearest presentation of this progress which has fallen under our eye. It is astounding to note this projection of Europe on Africa within fourteen years, or since 1876, the year of the Brussels Conference, from which the scramble may be said to date.

So far as area goes, France has got more in this general looting than any other nation. In 1876 France had African possessions as follows :

French Africa, 1876 : Algeria, 123,000 square miles ; Senegambia, 154,400 ; Gaboon, 4830 ; Reunion, 964 ; Mayotte, Nossi-Be, and Ste. Marie, 256. Total, 283,450 square miles. Her present possessions stand in marked contrast with that, as witness the figures, which are not, of course, precise.

French Africa, 1890 : Algeria, 184,480 square miles ; Tunis, 44,790 ; Senegal and dependencies, 580,000 ; Sahara and Western Soudan, 965,000 ; Gold Coast, 19,300 ; Gaboon and French Congo, 270,000 ; Madagascar and neighboring islands, 232,600 ; Reunion, 964 ; Comoro Islands, 798 ; Obock, 2316. Total, 2,300,248 square miles.

In 1876 Germany had no claim to a mile of territory in Africa. At present her empire in the "Dark Continent" is great.

German Africa, 1890 : Togoland, 7720 square miles ; Cameroons, 193,000 ; Southwest Africa, 385,000 ; East Africa, 450,000. Total, 1,035,720 square miles.

This may not seem vast compared with some, but the ratio must be reckoned from nothing ; and it must be borne in mind that this was all virtually obtained within a few months, in 1884-85 ; all else has been mere adjustment of boundaries.

"Has Britain finished?" is the significant question of the *Mouvement Geographique*, in referring to the British sphere of influence. Taking the Anglo-

Portuguese limitations, the English sphere, "now and then," is suggestive.

British Africa, 1876 : West Coast Colonies, 15,640 square miles ; Atlantic Islands, 125 ; Cape Colony and dependencies, 241,500 ; Natal, 21,000 ; Mauritius and dependencies, 900. Total, 279,165 square miles.

British Africa, 1890 : West Coast Colonies, 45,000 square miles ; Royal Niger Company, 400,000 ; Atlantic Islands, 125 ; Walfish Bay, 460 ; Cape Colony, with dependencies—Basutoland, Zululand, Bechuanaland, etc., 500,000 ; Natal, 21,000 ; British South Africa Company and Nyassaland, 500,000 ; Mauritius and dependencies, 900 ; Zanzibar and Femba, 760 ; British East Africa (including sphere of influence), 400,000 ; Somali Coast region, 38,000 ; Socotra, 3000. Total, 1,909,445 square miles.

But Britain has no northern limit to its sphere, and the "thin red line" is at Cairo and Suakim.

It is doubtful if Portugal had more than 80,000 square miles of territory in Africa in 1876, but the following may be accepted as substantially correct :

Portuguese Africa, 1876 : Madeira, 314 English square miles ; Cape Verd Islands, 1486 ; Islands of São Thome and Principe, 417 ; Angola, 300,000 ; Mozambique, 300,000. Total, 612,217 English square miles.

Portuguese Africa, 1890 : Madeira, 314 square miles ; Cape Verd Islands, 1486 ; Guinea and Bissagos Islands, 2316 ; São Thome and Principe, 417 ; Cabinda, 460 ; Angola, 470,000 ; Mozambique, 300,000. Total, 774,993 square miles.

For the smaller states we can only give totals. In 1876 Spain had not more than 80,000 square miles. If all her claims were now admitted she would have 220,000. In 1876 Italy had nothing, officially, in Africa ; she now claims, and no power contests it, 360,000 square miles. Turkey's claim to Tripoli is undisputed ; and if her rule in Egypt is to be counted—though England rules it far more—she has, in a loose way,

enough beyond Tripoli to make perhaps 1,000,000 square miles.

SUMMARY.

The following is the summary of the above ciphering. Perhaps we would better state in advance, for the benefit of sticklers, that this is only an approximate putting of the facts :

Portugal, in 1876, 612,217 ; in 1890, 774,993 square miles. Spain, in 1876, 3500 ; in 1890, 210,000. France, in 1876, 283,450 ; in 1890, 2,300,248. Germany, in 1890, 1,035,720. Congo Free State, in 1890, 1,000,000. Italy, in 1890, 360,000. Great Britain, in 1876, 279,165 ; in 1890, 1,909,445. Total, in 1876, 1,178,332 ; in 1890, 7,590,406 square miles:

If to this we add the areas of Egypt and the Egyptian Soudan, of Tripoli, Morocco, the independent Central Soudan States, the Transvaal and Orange Free States, and patches elsewhere not yet ensphered, it will probably be found that, of the 11,900,000 square miles of Africa, not more than 2,500,000 remain to be scrambled for.

We have left ourselves no room to moralize on all this, as to its inherent justice, its inspiration, its probable future, its bearing on the evangelization of the peoples ; or on—what tempts our pen just now more than other points—the overstrained claim for benevolence in seeking the good of Africa. It is, at least, quite noticeable that this magnanimous regard for the betterment and civilization of these, of the “ submerged tenth ”—not of England, but of the whole human family—should date contemporaneously with the fever for colonial expansion. Whether the governments know it or not, the people are not deceived by this pious cant. It may seem to serve their purpose, just because back of all this reckless rush for gain there really is a great percentage of earnest philanthropy which, while it is not humbugged by this political hypocrisy of motive, has the good sense to avail itself of the opportunity thus afforded ; but it would do this just as well without this rubbish of asserted magnanimity of motive.

Laying Siege to the Stronghold of the Dalai Lama—The Moravian Mission among the Western Himalayas.

BY REV. J. T. HAMILTON, BETHLEHEM, PA.

Among the flora of the Himalayas not the least interesting is the *juniperus excelsa*, the “ pencil cedar,” a tree held sacred by the Tibetans, who use it for their sacrificial fires. Clinging to the merest crevices, thriving on almost precipitous declivities, it roots itself with a firmness that acknowledges alone the superior power of the avalanche. Evergreen in life and when felled furnishing most valuable timber, it is of amazingly slow growth. A century may elapse before a seedling from it deserves the name of tree. Yet it can and does attain noble proportions, its trunk sometimes measuring from nine to twelve yards in circumference. To the juniper of the Himalayas the mission of the Moravian Church among those mountains has been compared. Planted in an almost inaccessible region and in the face of gravest difficulties, its progress has been slow. Yet faith foresees a day when the hardy evergreen shall flourish like a cedar of Lebanon. Possibly, as by the botanist, the *juniperus excelsa* is regarded with peculiar interest, so also for the friend of Protestant missions the story of this undertaking, which involves a residence for Europeans at an elevation a couple of thousand feet higher than the famous St. Bernard Pass, and journeys through mountain defiles far above the level of the summit of Mount Blanc, may in like manner possess attractions.

Invited, in 1850, by the well-known apostle to the Chinese, K. F. A. Gützlaff, to send missionaries to the western portion of that great empire, the Mission Board of the Moravian Church called for two volunteers. Thirty responded. Two of these, Edward Pagell and A. W. Heyde, both laymen, having been selected and sent to Berlin for a course in medicine, in the summer of 1853 proceeded to India. The original plan had been to seek Mongolia via Rus-

sia, but the Czar's fidelity to the traditions of the Orthodox Greek Church negated a request for permission to take this most direct route. At Kolghur, a station of the Anglican Church, on the Sutlej, north of Simla, the resident missionary rendered them every assistance in his power, and a beginning was made in the study of Hindustani and Tibetan. When somewhat familiar with the latter an attempt was made to enter Tibet. But the boycott was most effectually employed to defeat this. Hardly was Pagell a few days' journey within the Province of Tsotso when he realized that starvation faced him. Not even could parched barley-meal be bought. Water was to be obtained only on condition of a withdrawal from the country, and even after a promise to this effect had been given not more than one day's allowance of barley-meal could be procured by the missionary's attendants.

Lama-ridden Tibet being thus barred shut, the best that could be done was to seek Mongolia by way of Ladak, a former Tibetan province, now tributary to Kashmir. Here also jealousy of Europeans drew forth a peremptory order to return across the border.

Satisfied that for the present an advance was impossible, the missionaries then found a permanent home in Kyélang, a village of Lahoul, within the limits of British sovereignty. Here, a hundred and fifty miles from Simla, and the same distance from Leh, the capital of Ladak, at a height of 10,000 feet above sea-level, in the midst of a population prevaillingly Tibetan and Buddhist, they began their labors in 1856.

Before long they were joined by the Rev. H. A. Jäschke, a scholar pre-eminent in linguistic abilities, who had resigned his co-directorship of the classical college of the Moravian Church in Germany that he might share their labors.

In 1865, still keeping in view their ultimate purpose of carrying the Gospel into Chinese territory, they founded a second station at Poo, on the Sutlej,

about a hundred miles northeast of Simla, and therefore on the very confines of Tibet. Yet endeavors to invade the land from this point also failed, even though the people were willing enough to send for the missionary to inoculate multitudes against the small-pox in a time of distress from that scourge. The very lamas and nuns anxiously availed themselves of vaccination, and honors were shown to the missionary such as only men of high rank receive; but the work of vaccination over, he was significantly reminded that he belonged the other side of the border. Nay, at a later time, so recently as 1888, when another trial was made, friendly officials gave assurance that it would cost them their heads if they permitted a European to pass.

Nevertheless, one barrier has since then broken down. The jealous suspicions of the Maharajah of Kashmir have yielded. In 1885 Leh became a third station of the mission, and is now assuming the characteristics of its headquarters, as is natural, since it is an important city, an entrepot of trade from Lhasa, Yarkand, Bokara, Cabul, the Punjab, and Srinagar. Moreover, even though it lies at an elevation of 11,500 feet, it affords an excellent starting-point for evangelistic tours among Tibetan-speaking Buddhist populations. Hindustani is the language of its bazar, and Islām is predominant. Here the hospital established by the British Government has been made over to the missionaries, and here, especially, they have an important school, a school the farther-reaching in its influence because the sub-ruler of the Province of Ladak last year promulgated a decree "that from every family in Leh and the neighborhood, where there is more than one child, at least *one* child must be sent to the mission school." True, the attendance at the portion of the curriculum which touches on religion is left optional, but at last accounts there were about sixty present daily.

With its three stations, eleven missionaries (male and female), and only

about fifty native communicants, the growth of this mission has been juniper-like in its slowness. Yet the intricate network of rootlets thrown out in the evangelistic tours and in the scattering of printed portions of God's Word and religious tracts in the Tibetan, may be believed to have fastened it so firmly in its unfavorable situation that, please God, it will defy the storms and endure evergreen for generations to come, at length reaching a glorious symmetry and majestic size, "its leaves for the healing of the nations."

Peculiar obstacles have been in the way of the progress of this mission. It has been found no child's play to lay siege to the stronghold of the Dalai Lama. First of all, the physical features of the field are unique. From April to October the two earlier stations, Kyé-lang and Poo, are absolutely isolated from the rest of the world by the vast masses of snow that block every pass. The very battle for existence is severe, there being so little arable land, and falls of snow being unknown in no month of the year. What is entailed in travelling may be learned from the following extracts from missionaries' letters: "Passing through rivers, or over them, on swaying bridges made of boughs, crossing glaciers with dangerous ice hanging from steep, rocky precipices, where one truly carried one's life in one's hands; traversing partly snowed-up passes 14,000, 16,000, 17,000 and 18,000 feet in height—there were so many gracious preservations from danger that the recollections of this journey are truly a page of memory which my wife would not on any account be deprived of. . . ." "Next morning we set off very early and soon had nothing but ice beneath and around us. Twice my horse fell with me through a thin coat of snow into deep fissures, but both times I was mercifully preserved. . . ." "I spent a trying night in the vicinity of the monastery; not being able to find shelter in the miserable huts erected by the side of the wall of rock, still less to discover a fit spot for pitch-

ing my tent, I was obliged to take refuge under a large block of stone which promised some protection from the weather. It snowed heavily in the night and I longed for the morning."

Again, the missionaries here confront a powerful and well organized system of false faith. The lamas, clothed in their red robes and yellow peaked caps, claim and receive divine honors. The sense of sin has been deadened by the doctrine of the transmigration of souls. Of repentance the people appear to have no innate conception. Gross superstitions have debased even their Buddhism. With complacent indifference they let the lamas do the thinking for them. With a liberalism that would delight the most thoroughgoing agnostic, they meet the approaches of those who would point out the way of salvation by affirming that "doubtless there are many roads which reach one final goal." The prayer-mill mechanically grinds out their devotions. Polyandry corrupts their morals. Holiness is supposed to be acquired by paying a lama to read pages of the sacred books in an unknown tongue. Lucky and unlucky days and divination, play as important a part in their daily lives as in those of the ancient Egyptian. Deception and fraud are considered far less culpable than the killing of some noxious insect. Idolatry is so universal that when a Tibetan has received a religious book from the missionary he has been known to keep a lamp burning and offer sacrifices before it in his house.

Again, to profess the Christian religion involves for the convert, the being completely disowned by his people. He is boycotted. There have been instances when his life was endangered, or when he has died under suspicious circumstances pointing to foul play.

The jealousy of native chiefs and the deep hatred of the more influential lamas have been manifested in the bringing of vexatious lawsuits against the missionaries on various pretexts.

And in addition to all this the barrier of language has often been great. Even

after the Tibetan proper has been mastered, it has appeared to be a dead language to the mass of the people of a district, and especially to the women. Some peculiar dialect, like the Bunan or the Trinan, has been all that they understood.

Under these circumstances it is not surprising that the missionary efforts have not as yet shown large measures of visible results. The Gospel, in these regions especially, must be addressed to individuals as such, but they have so little personal independence and force of character, that it is almost impossible for them to face public opinion and risk all for Christ's sake. Yet the leaven of the Gospel is working slowly and surely. The lamas are indicating their conviction that a conflict is upon them fraught for them with the most serious issues. Thus, for example, they have recently imported from Chinese Tibet a famous Buddhist work in a hundred volumes, a load for twelve horses, at a cost of \$500, for the defence of their religion. They feel that the ground is beginning to slip from beneath their feet. Among the converts is to be reckoned a learned lama, Sodpa Gjalzan, whose father was an official at Lhassa, the home of the Dalai-Lama, the Buddhist pope.

Direct preaching, evangelistic tours, schools, and the work of medical missionaries have been among the methods of attack employed here as elsewhere. But particularly important has been the printing and distribution of the Scriptures and tracts. Many a Christian volume in Tibetan has thus found its way to Lhassa itself. Ever since the fall of 1858 a lithographic press has been busily employed, and the entire New Testament, translated by Jäschke and Red-slob and the converted lama, was printed at Berlin in 1883 and 1884 at the expense of the British and Foreign Bible Society. The greater part of the Pentateuch, Joshua, the Psalms, and Isaiah have also been issued from the lithographic press at Kyélang. A history of the Christian Church to the Ref-

ormation, a catechism, and a summary of Christian doctrine, besides tracts and school-books in Tibetan, must also be numbered among the literary labors of the missionaries. Highly important, too, are Jäschke's Tibetan-English Grammar (Kyélang, 1865; London, 1883), and Tibetan-English Dictionary (London, 1881), which have called forth high commendation from Professor Max Müller.

"All things come to him who waits," says a well-tried proverb. Its truth is especially applicable in the case of him who waits on the Lord. Full success must attend the work among the Himalayas sooner or later, and a breach be made in the wall that surrounds the stronghold of the Dalai-Lama. Meanwhile, the missionaries are asking that the siege guns of prayer bombard the bastions of Lamaism. "Could you not, in missionary circles at home, form a union which should make it a duty, not occasionally, but regularly, to remember prayerfully the Himalayan mission?" was the request that came last spring from the missionary at Poo. It has been answered by a number, who agree

1. To pray definitely at least one day in the week for this mission, and for an outpouring of the Holy Spirit upon its missionaries.

2. To read regularly what is published about this field, as material for supplication and thanksgiving, and

3. To plead for the opening of the door into Chinese Tibet, the great stronghold of Buddhism, and one of the few countries still closed to the Gospel.

The intercessions of the readers of this magazine are likewise requested.

"Working and Waiting for Tibet" is the title of a book just issued by Morgan & Scott, London, containing a timely and admirable description of this mission work in the Western Himalayas, the country and people, with chapters on Buddhism and the Lamas. It is based on a German work by Hermann Gustav Schneider. It is illustrated, and is to be sold at a low price. J. T. G.

Editorial Notes.

J. T. G.

We cannot forbear adding a personal testimony to the noble work of the Unity Brethren, in the Western Himalayas, about which Secretary Hamilton writes. In 1867 the writer received from them at his own request a dozen copies of the Gospels in Tibetan, then just issued from their press, and found a way to send them by messenger through the Nepal Passes into Tibet. It is with interest that after all these years the following letter is at hand:

J. T. G.

KYELANG, Nov. 6, 1867.

Rev. J. T. Gracey:

DEAR BROTHER: Your letter, dated October 5th, reached me only the day before yesterday. I am glad to learn that you find no difficulties in distributing the Tibetan Gospels, and I am very happy to send you by this post another supply of them. We are all here very thankful that you assist our work in this way, and we shall be always happy to hear that they find the way into Tibet.

Allow me to send you also by book-post our Tibetan grammar and our dictionary. Please accept this as a brotherly gift. I take also the liberty to send, together with the books, a few copies of grammars and dictionaries, in case that there would be gentlemen who would like to buy them. The price of a dictionary is rupees 2, and the grammar, 12 annas.

The Lord be with you in your work. In Him I salute you as your

Brother,

TH. RECHLER.

We have pleasure in acknowledging the receipt of the first number of a new missionary literary venture, *Chung si Kiao Hwei Pao* (The Missionary Review), edited by Rev. Dr. Y. J. Allen, also the *Wan Kwoh Kung Pao* (The Review of the Times), under the same editorial care. The latter is designed to reach the officials and literary classes, who chiefly patronize it, while the former is devoted to the native churches. The Chinese are given to imitation, and it is thought that this new periodical may avail itself of this peculiarity by laying before them the history, objects, and methods of missions, as conducted in all fields, or, at least, in all foreign and

missionary lands. Besides, as there is nothing a Chinaman dreads more than singularity, this review will have the effect of inspiring a new and more aggressive interest in the work which is enlisting the activity and labors of Christian communities in all lands. Both the periodicals are issued under the auspices of a local society for the "diffusion of Christian and general knowledge," which is thereby solving the problem of enlisting in the cause of missions the interest and co-operation of a large and influential lay element resident in China. This society is composed of leading men of all nationalities, consuls, Chinese customs officers, merchants, bankers, and lawyers who, with some of the older and more experienced missionaries, have in this way united to give the Chinese the benefits of our higher civilization and enlightenment. Thus, the cause of missions is being mightily sustained and promoted by a large and influential class of foreigners resident in China who, but for such an opportunity—one which they heartily approve of and believe in—would be almost entirely lost to missionary enterprise.

A correspondent from China, writing about the great Shanghai Conference last May, calls it a "glorious success," and says the spirit of it still abides among the churches. "Over one hundred new missionaries," he says, "have arrived since our call for the 1000 was issued!" The executive committees appointed by the Conference to provide for the revision of the Bible have nearly completed their labors by the election of competent translators. There are to be three versions, one in High Wen-li, one in Easy Wen-li, and one in Mandarin, and it is hoped that the entire work will be done by the next General Conference, say ten years hence.

Rev. Dr. Happer was compelled to resign his much loved work in the college at Canton, China, owing to the state of his health, which his physicians said

forbade all work involving either severe mental or physical strain, especially that which causes anxiety; and the college had reached a stage which required great care and responsibility as well as hard work. In a letter written to us, January 12th, he says he hopes to get away early in April. He hopes to resume his studies in this country, and is bringing all his books for this purpose. His observations and experiences on the field during forty-seven years will enable him to present most valuable addresses on foreign missions before the churches and young men in the colleges and seminaries. He hopes to be at the next meeting of the International Missionary Union, at Clifton Springs, N. Y., June 10th to 17th.

It is with the deepest sorrow that we are obliged to say to the members of the International Missionary Union that their most faithful and efficient secretary, Rev. William H. Belden, of Bristol, Conn., has been stricken from the list of active workers, at least for a time. On February 28th, at his own home and in the midst of his family, he was stricken with paralysis in a severe form, and lay unconscious for some days. At this writing, which is necessarily weeks away from the reading of it, his life still hangs in the balance, but is not despaired of. This is not the time nor place to say what Mr. Belden was and, we hope, is to be again to the Union, to his large parish, and to other prominent enterprises. We cannot bring ourselves to do more now than to ask the prayers of the members of the Union in particular in his behalf, and to announce that his heroic and devoted wife, even in the midst of her troubles, elects to take up his duties as Secretary of the I. M. U., as she is familiar with the condition of the work; and at this hour the work could scarcely be handed over to any other. The Union will feel under great obligation to her for this service, and will render all the aid possible in reaching all missionaries with notice of the eighth annual meeting, at Clif-

ton Springs, N. Y., June 10th to 17th. May God bless and restore our dear Brother Belden!

"A suggestive symptom," says the *Asiatic Quarterly Review*, about China, "is the decree just issued that, on their next New Year's day the ambassadors of the Western nations," such as ministers of Great Britain, France, Russia, the United States, and Holland, are to receive an audience of the Emperor, followed by a banquet, and this ceremony is to be continued every year. The question of audience has been under discussion for centuries. So far back as 1816 Lord Amherst flatly refused to *kowtow*—that is, to knock his head against the ground in presence of the Emperor. Thus, the British sailor paved the way for the American minister to dispense with the whole of this ceremony in order to 'protect those duties which every Western nation owes to its own dignity,' and to introduce, through the present Emperor, the brotherhood of monarchies even among the Celestials."

The resignation of Rev. Dr. Lowrie, as Secretary of the Presbyterian Missionary Board, follows hard on that of Dr. Murdock, of the Baptist Union. "Advancing years and providential circumstances" compel these changes. The Presbyterian Board requests Dr. Lowrie to accept the position of Emeritus Secretary, with a salary as heretofore, and express their appreciation of his ability, fidelity, and diligence in his general superintendence through so many years.

Miss M. Burt, of Springfield, O., has just issued a pan-denominational map of China, with the mission stations of all boards clearly and accurately located. The map is 34 by 45 inches. It is offered at the very low figure of one dollar. Around the margin of the map is an amount of interesting and instructive matter such as is of general usefulness.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Bound up with this number is a chart, prepared by a very intelligent student of Buddhism and Romanism, by which he seeks to present to the eye the striking similarity between the two systems. It has often been remarked by missionaries in Buddhistic communities, that Romanism finds it difficult to make much headway because the Buddhists claim that already they have in their faith and worship so many anticipations of the new "Western religion" urged on their acceptance. The comparisons suggested in this chart confirm the fact, already hinted by Church historians, that many of the prominent features of Romanism are borrowed from paganism, as many of the statues of saints at Rome are really the gods and heroes of pagan Rome christened with new names.

Missionary Lectureships.

These are deservedly growing in favor, for they secure careful and competent preparation of matter on the part of specialists in the department of missions, and they bring the great facts and appeals of the world-wide field into contact with young men at the most impressive period of life, when the convictions and resolves are taking permanent shape and the sphere of life work is being determined. We sincerely hope that this practicable and desirable method of reaching students in life's transition period will come to be universal in our colleges and theological schools, and particularly do we urge the establishment and delivery of such lecture courses where hitherto, we regret to add, they have been very strangely neglected—in our young ladies' colleges and seminaries. It must be remembered that some of the noblest pioneers in mission work, and some of the most remarkable examples of apostolic consecration, have been found among women, like the wives of Adoniram Judson, Mrs. Dr. Grant, Fidelia Fiske, Harriet Newell, Rosine Krapf, Eliza Agnew, Mrs. Sarah B. Capron, Mrs.

Sarah Rhea, Melinda Rankin, and hosts of women besides.

There are at present some four methods of conducting these lectureships, and where one plan is not feasible another may be.

1. The *Occasional Lectureship*, or such as may be provided for from time to time, for a single season or term of years. It is sometimes practicable for an institution to secure from individuals a donation for this purpose, or to appropriate from current funds a sufficient sum to provide for an occasional course.

2. The *Professional Lectureship*, where, in the erection and endowment of a professor's chair, lectures on missions are embraced as a part of the function of the teacher. A chair of "Christian Evidences and Missions" has thus been provided for of late at that very progressive McCormick Seminary, at Chicago, as similar chairs have been established in other institutions.

3. The *Annual Lectureship*. Such is usually provided for by a fund whose interest is applied to this purpose. A generous donation or legacy is given or bequeathed to an institution, and by the provisions of the gift is restricted to this use. The famous Bampton Foundation in Great Britain, and the Ely Foundation in this country, may furnish examples. The former is now in its second century, and has furnished to the world some of the ablest courses of lectures ever delivered.

At Rutgers Theological Seminary, New Brunswick, N. J., the editor-in-chief has just concluded (February 23d) a course of seven lectures on "Christian Missions as a Divine Enterprise."

Mr. N. F. Graves, of Syracuse, has put a certain sum year by year at the disposal of the Seminary for such purpose. The first year six lectures were delivered by as many different men; last year, Rev. Dr. John Hall gave the entire course. Here, without any permanent fund, the lectureship is annual,

and we understand that Rev. Dr. A. J. Gordon, of Boston, is already appointed Graves Lecturer for 1892. We congratulate the seminary on this appointment, and sincerely hope that this generous Syracusan may be led to provide for the permanence of this Rutgers course.

4. The *Quadrennial Lectureship*. Of this the famous "Duff Foundation," in Scotland, is perhaps the only example. There are some features about it that are unique and very desirable. We give somewhat extended reference to it, as it commends itself for imitation in certain advantages in which it stands alone, not to say unrivalled.

This "Duff Lectureship" was founded in 1879 by William Pirie Duff, Esq., in pursuance of the will of his father, Rev. Alexander Duff, D.D., "for the establishment and endowment of a quadrennial course of lectures on some department of foreign missions or cognate subjects. A Board of Trustees was created, consisting of eight leading men, viz., Baron Polwarth, Rev. William Lindsay Alexander, Principal of the Theological Hall of the Congregational Union of Scotland; William Pirie Duff, Esq., Rev. Robert Gordon, of the Free Church; Rev. J. Marshall Lang, D.D., of the Established Church of Scotland; Hugh M. Matheson, Esq., Duncan MacNeill, Esq., Rev. Andrew Thomson, D.D., United Presbyterian, and their successors, as provided for. Here it will be seen that some of the foremost men of the leading evangelical bodies are put in charge of this fund, with Mrs. Rebecca J. Duff Watson as consulting member.

It is further provided,

1. That the lecturer shall be a minister, professor, or godly layman of any evangelical church, and shall hold the said lectureship for four years.

2. That the lecturer shall choose his own theme, subject to the approval of this Board of Trustees, one year before time of delivery.

3. That the lectures, at least six in number, shall be delivered in Edinburgh and Glasgow, and at such other times

and places as the trustees may determine, between January and April of the second year of the lecturer's term.

4. That the lecturer shall publish not less than one hundred copies of his lectures within one year following their delivery, to be distributed according to a list furnished by the trustees; and beyond these the published lectures become his own property.

5. Out of the income of this trust fund the trustees first defray all necessary costs not falling to the lecturer to defray; then, on delivery of the course, the net proceeds of two years go to the lecturer; and upon the publication of the lectures he is entitled to the income of the remaining two years.

All other matters connected with the lectureship are left at discretion of this Board of Trustees, who become final judges in every matter pertaining thereto under these provisions. Rev. Thomas Smith, D.D., Dr. Duff's colleague in Calcutta, became the first lecturer, Rev. William Fleming Stevenson, D.D., the second, Sir Monier Monier Williams, the third, and the editor-in-chief of this REVIEW, the fourth.

The special features of this lectureship, which seem to us to be unique in their desirableness, are these:

1. It is practically impossible that this trust fund should ever be perverted, abused, or wasted.

2. Though undenominational and catholic in character, the evangelical standing and teaching of the lecturers is assured.

3. Ample time is secured for the preparation and delivery of the course. The lecturer has at least two years from the date of his appointment to get his course ready, and one year more to complete its issue in printed form.

4. Ample provision is made for the expense incidental to such preparation and publication. But one series of lectures is called for, but the lecturer holds his incumbency for a four years' term, during which the net income from the investment inures to his benefit. He is thus enabled to purchase any books, or

bear any other needful expense of time and strength incidental to preparation.

5. The repeated delivery in the great centres of population insures a large and representative hearing, and brings the course before both the educated university students and the popular assemblies.

6. The infrequency of the course allows an opportunity to the trustees to act with deliberation. It would not always be easy to secure for each current year a lecturer who had made the subject of missions a specific study, nor would it be always practicable even for such persons to prepare a special course at short notice.

If any other lectureship of missions has been established whose provisions are equally sagacious, and foresighted, and generous, the writer knows not of such; and the details of this Scottish plan are presented somewhat fully, in hope that the essential features may be largely and extensively copied in other parts of the Christian world.

That little paper which Chaplain McCabe is now distributing among the host of the Methodists is a wide-awake and trumpet-tongued messenger of the Gospel of Peace. It is well called *World-wide Missions*, and we should gladly welcome it to a world-wide circulation. He hopes for a million and a quarter readers this year—and a million and a quarter dollars for missions. Here is an illustrated monthly, with nine pages of reading matter exclusive of advertisements, and all for twenty-five cents a year in advance! It is published at 150 Fifth Avenue, New York, and 144 Monroe Street, Chicago. Chaplain McCabe has proven himself an efficient leader among the Lord's hosts as well as in the armies of his country. We bid him God-speed!

Dr. J. H. W. Stuckenberg writes from Berlin, March 3d, 1891: "The statement made in a recent number of the REVIEW that, out of a population of 5,000,000 in Norway only about 1000

are Roman Catholics, should read that, out of a population of about 2,000,000 there are that number of Roman Catholics." Until about thirty years ago, only Lutheranism was tolerated in Norway.

In justice to Dr. McAll and his workers, the REVIEW gives place to the following statement by the Rev. Dr. McAll, approved by the Committee of Direction of the McAll Mission, at their meeting held on January 20th, 1891, respecting certain reflections recently made upon the position and constitution of the mission:

The Committee of Direction of the "Mission Populaire Evangélique de France" would gladly pass over in silence an article in the *American Baptist Missionary Magazine* for January, 1891, and briefer ones in *L'Echo de la Vérité* (organ of the French Baptists), and *Evangelical Christendom* (organ of the British Evangelical Alliance), in which our relations with the French churches are more or less pointedly referred to. Since, however, those statements convey the impression that the mission "is allying itself more and more with churches permeated with rationalism and formalism," it becomes necessary to make public an outline of facts bearing on the case. For it is obvious that, if such a compromise existed, the work must forfeit its claim to the confidence and support of all faithful evangelical Christians. We venture to affirm that the original basis of the mission, which is precisely that of the Evangelical Alliance, has been in no degree departed from. Our invariable rule of action is to accept only association with those who, so far as known to us, are strictly evangelical, but without making any distinction respecting the denomination to which they belong.

It is quite true that we have come gradually into closer relations with the various French evangelical pastors and congregations. But this is surely occasion for rejoicing. It is not that the mission has changed, in any degree, its principles or attitude, but simply that these esteemed brethren have felt more and more drawn to join with us in the effort to spread the Gospel in their country, and this increasing intimacy of association has been with those belonging to the Eglise Libre (Union of Free Churches), and with the Baptists and Wesleyans, quite as markedly as with

those of the Reformed and Lutheran Churches.

Into the question of relations to the State or form of Church organization we are precluded from entering, by our Evangelical Alliance basis. That basis forbids us to make ecclesiastical questions a ground of separation. To do so would, in fact, involve a breach of faith with all those who have contributed, whether by pecuniary gifts or personal service, to form and sustain the mission, the undenominational platform having been from the beginning avowed and maintained.

The point at issue is this, "Ought the mission henceforward to refuse co-operation with the purely evangelical elements (and happily they are a large majority) in those churches, because pastors and congregations exist within the pale of those communities marked by rationalistic or formalist tendencies?"

M. Saillens, the writer of the article in the *American Baptist Missionary Magazine*, has himself, for a series of years, returned and acted with us on the answer, "We ought to associate with those esteemed brethren, and seek to strengthen their hands against the opposed tendency." Now he has changed his estimate, but *we have not changed*, and cannot change, ours. In fact, our entire co-working has been, and is an earnest protest against the rationalistic and formalist elements, because we have, on principle, refused co-operation with the representatives of those elements in every instance in which we have been aware of their existence. This course of action has, on several occasions, required no little determination, and cost us no little pain in withdrawing from those otherwise entitled to much esteem, when the fact of their non-adhesion to strictly evangelical ideas has become known to us. Strong pressure has even been put upon us, repeatedly, to relax this rule of action; but it has been rigidly adhered to in all cases.

The fact of our having granted the use of the station of Boulevard Bonne Nouvelle, Paris, for worship instituted by a committee connected with the central (Oratoire) parish of the Reformed Church at an hour when our evangelistic meetings were not held, has been cited more than once, as if involving a compromise of the above principle, because in that great parish, Unitarian or rationalistic elements exist. On the contrary, this was a fine opportunity for publicly evidencing our resolve to do our utmost to strengthen the evangelical party, because the movement was

originated and sustained by a voluntary committee of faithful pastors and members in that congregation, with the avowed aim of combating the tendencies referred to by the pure teachings of the Gospel.

To comprehend accurately our position, it is necessary to take into account the fact that these two contrasted tendencies in the Reformed Lutheran churches form a strongly-defined line of demarcation, so that the more closely we associate ourselves with ~~these~~ faithful French brethren whom we honor and love (who constitute the evangelical section, and happily the large majority of these two communities), the more emphatic in effect is our protest against formalism and worldliness, and all that is unevangelical or indefinite in doctrine.

While thus affirming our resolve to co-operate with the faithful portions of these two denominations, we are, and have evidenced ourselves equally ready to join hands with the other faithful communities—Eglise Libre, Baptist and Wesleyan. We have gladly set ourselves to work with and aid them wherever possible, and are still prepared to do so.

The Committee of the Mission is, naturally, composed of members holding each one his own views on church organization and government. We take our places on that committee, not as representing this or that denomination, but simply as associated workers in the common cause of evangelization. To accept co-working with our brethren, whether holding our own views of church polity and organization or not, is obviously the sole principle on which a non-denominational (or as it has been justly defined, *all-denominational*) mission can go forward. To depart from it would be to quit the ground of the Evangelical Alliance. We have studied most carefully to adhere to that ground, and shall do so still.

It has been stated that we have sought to favor the two larger churches more than the others. Is it so? Take—e.g., the Baptist denomination, which, as yet, has only a few congregations in France. We have never yet refused, when in our power, to aid any evangelistic work connected with that community. And in Paris we have incurred a large outlay in order to enable M. Saillens to have an open Baptist place of worship in the large Mission Hall of Rue St. Denis. We joined with him and the American Baptist Association in hiring that hall for the double purpose of our evangelistic meetings and

the formation of that church, and gladly saw the most promising of our converts from various stations gathered there. That this, one of the first-planted of our mission churches, should, by the secession of its pastor from our ranks and from united working with the churches, take a separatist character, is, to us, the cause of great regret. It is a step fitted to retard the movement for bringing our converts into fellowship, by presenting the aspect of liability to cause them to drift into sectarianism and separation.

It is true that, shortly before his sudden retirement from the mission, M. Saillens made overtures to our committee respecting the opening of additional halls in Paris, which would be, like that of Rue St. Denis, centres of Baptist working. We did not then consider that the right moment had come, and, indeed, our financial position absolutely forbade the added outlay. At the same time, we testified to M. Saillens our readiness to aid him when the time seemed ripe for such extension and our means enabled us to carry it out.

It is obvious, however, that an evangelistic work which welcomes co-operation without denominational distinctions, and is prepared to open its stations in every district to the representatives of whatever faithful Christian body may be prepared to undertake the effort, in order that the converts may be grouped in Christian fellowship, is likely, without the least favoritism, to have a larger or smaller number of its mission-halls linked with the several denominations, somewhat in proportion to the larger or smaller number of churches existing in connection with each. Thus, taking the congregations of the Reformed Church (*Eglise Réformée*) throughout France as 700 or 750; after deducting a percentage for the minority which are not professedly evangelical, a figure of 500 or more remains. The Lutheran congregations in France number about 100; a similar deduction must be made from their total. (These deductions, however, happily do not apply to Paris, all the pastors in charge in Paris in both of them being adherents of the Evangelical Alliance, with the exception of the divided elements in the parish of the *Ora-toire*, already referred to.) The *Eglise Libre* (Union of Free Churches) counts, say, 50 or 55; the Wesleyans, between 30 and 40, besides out-stations; the Baptists about 12 or 14. Comparing these figures with the extent to which our mission stations have become allied with these communities respectively, we venture to affirm that the result

would indicate no favoritism whatever shown to the larger communities. Our Wesleyan friends have their own evangelistic mission on the model of ours; hence the small number of our stations in which they have undertaken to work along with us. Our Baptist brethren have received as cordial a welcome from us as those of any other body, and we have held and still hold ourselves ready for enlarged co-working with them, as with all the congregations faithful to the foundation-truth of the Gospel, so long as that co-operation involves no elements inconsistent with the fraternal basis of the Evangelical Alliance as regards Evangelical Christians in other Christian communities.

R. W. McALL, *Hon. President.*

A friend writes us :

"On page 237 of the March number, I find statistics of the American Mission in Egypt. They make a good showing. It would be as well to speak of the American Mission in China, or India, or Persia, or Syria; but the *denomination* doing the work gets credit for it by being named. Why not name the United Presbyterian Church of America, when speaking of her work done, as well as naming other churches? This has been done not once only, but several times during the past two years.

"We are not ashamed of our work either in Egypt or in India, and it seems that fair treatment would be to speak of our church in connection with her mission work, as well as to mention others in connection with theirs.

M. M. GILCHRIST.

IRETON, JAVA.

China Inland Mission, Shanghai.

February 13th, 1891.

To the Editor of *The Missionary Review* :

DEAR SIR: My attention has been drawn to an article, which has appeared in more than one religious periodical in America, headed, "Chinese Dress in the Shanghai Conference."

In that article the esteemed writer gives publicity to reports which appear to refer to the China Inland Mission, namely: (1) "That one-half of those who enter China under its auspices, re-

turn within two years, either to their homeland on earth or to the home above ;" and (2) " That the average term of service for the whole body is only three and a half years." I am sure both the writer and your readers will be glad to hear that these rumors are entirely unwarranted.

1. Looking into our statistics, I find that 539 persons have been connected with the China Inland Mission—either in Burmah or in China—during the last twenty-six years. If the above statement were correct, 270 should have left China during the first two years of service. The actual number, however, who did so is less than one-sixth of this ; in point of fact only 44, of whom 2 retain their connection with the mission, and may return to China.

Of this number 21 were removed by death, 5 were invalided home, including the 2 still in connection with the mission. Of the remaining 18, 4 resigned, 5 were requested to withdraw, and 9 left the mission on account of marriage or family claims.

These facts refer to our missionaries during their first two years of service, for which period they are considered probationers. There are now 122 probationers in the mission, who have come out during 1889 and 1890.

2. We have had from the commencement 373 full members ; 22 of them have died after an average service of more than eight and one half years ; 12 have been invalided home after an average service of six years and a half ; 4 have been transferred to the home department of the work, while 21 have retired, 9 have been requested to resign, and 18 have had to leave us on account of marriage or family claims. Taking these 86 as a whole, the average period of service was six years and one month, not three and a half years.

There still remain 287 full members of the mission to be accounted for. In a few weeks these will have completed an average service of seven years. If the Master tarry, we may reasonably expect from past experience that there

lies before them a much longer period of work. For, as I need scarcely indicate, this low average of seven years' service is the inevitable result of the rapid increase of our numbers during recent years. Taking the older members of the Mission only, the first 50 have already completed an average of over seventeen years, and 16 of them have averaged twenty-four and three-quarter years.

On the whole, we are led to conclude that our mission is, by God's blessing, one of the healthiest in China.

Yours truly,
J. HUDSON TAYLOR.

Mr. Frederick J. Stanley writes from Blauvelt, N. Y. : " Make your own missionary maps and charts." The REVIEW, Volume II., page 129, contained a plan by Mr. Larken for constructing such. The objection is that his plan is too intricate and painstaking for a busy pastor or layman.

Dr. Barrows, of Chicago, says : " Missions make such rapid and marvellous changes, such advances, that no one can keep fully abreast with the knowledge of progress though he devoted his whole time to it." For that reason alone our maps and charts must be made for *present* use only. This month's map will not do next month on any given country or place of work, much less this year's map for next year. Hence make them as cheaply and quickly as possible, never sacrificing accuracy. My plan for years has been as follows :

" Take some common thick manila (buff colored) paper. Fasten sheets together by mucilage or otherwise, till desired width and length are obtained. Then, with a match, or larger stick sharpened, draw the map and letter it distinctly, using common ink or writing fluid. Place on the map only the names of rivers and places necessary to give the audience the ideas and facts of the work of God in that country. Make a chart of statistics on another paper to hang by the side of the map. A blackboard is a good substitute for the chart ; but I find

need for the board in addition to the chart, for there are so many facts to bring before the eye.

"From month to month in my pastorates I have used these inexpensive and easily made helps—frequently prepared by some of the congregation—and found them inestimably valuable. Engage the young men and women in this work."

While publishing Mr. Stanley's letter, the editor is not wholly in accord with the idea that it does not pay to make a map for permanent use. Geographical features do not change. All other changes may be marked by additional labor, as new stations, etc., require only additions to a map already made. We make all our maps for permanent use, and add new features as new developments demand.

Mr. E. M. Wherry writes from Chicago, Ill., correcting certain inaccurate remarks of Rev. Dr. G. F. Pentecost, and as we seek exactness of statement we give Mr. Wherry's friendly strictures for what they are worth.

He says: "Dr. Pentecost remarked, in his address at Dr. Meredith's church, Brooklyn,

1. "There are 5,000,000 Hindus, young men, who speak English."

There may be 3,000,000 natives of India who understand *something* of the English language, but of these Dr. Pentecost will not find over 200,000 who can *appreciate an English sermon*. The doctor then goes on to say:

2. "We will go first to Calcutta, where we will open an evangelistic mission and begin on the English themselves."

On arrival Dr. Pentecost will have found about sixty missionaries, besides many chaplains, many of whom have been faithfully proclaiming the Gospel to these English people. He will find as many devout and godly men among them as he would find in any city possessing an equal number of people. There is, however, need of revival work, and we trust he may be as successful in

his labors as Bishop Taylor and Dr. Summerville were in the same field.

Further on Dr. Pentecost said: "From them we will proceed to evangelize the English-speaking Hindus. After them, we will evangelize the half-breeds." The "half-breeds" regard themselves as Europeans, and will be in attendance at church along with "the English." Many native Christians will be there also. These classes will be reached *first of all*, and should prove the chief helpers of the work of the evangelist. Further on he said: "We have chosen the high castes, because no work of evangelization has ever been done among them." The missionaries to Calcutta will be amused to see this statement. Ever since the days of Dr. Duff the high castes have been the special subjects of evangelization. For them schools and colleges have been established, lectures delivered, special services held, books written, and papers and magazines edited. The hope of Dr. Pentecost's labors resulting in conversions rests upon the extensive sowing and watering of the past half century on this high caste soil. We hope the evangelist will find himself pleasantly surprised to find how much has been done in the line of his own plans.

"We need to be careful not to exaggerate, to guard against a misapprehension of facts, and to present *more and more* the work *already accomplished* by the men in the field. It is bad policy, as well as bad morality, to minify the results of missionary work in order to magnify the plans and methods of some new evangelistic project. Dr. Pentecost has before him a grand work. His success, however, will mainly rest for its result, upon the faithful labors of scores of devoted missionaries and teachers toiling for the same end and in the same field."

Rev. William H. Hannum, of Kolhapur, S. M. C., India, writes under date of January 15th, 1891:

"The annual meeting of the Kolhapur Mission (Presbyterian) closed last week.

It was held on the breezy hilltop of Panhala, and opened on Sunday, December 29th. Fourteen missionaries were present, and their reports showed encouraging progress. More evangelistic touring had been done than in any preceding year. Most of that work had been done by the Indian Christians, and the native churches were beginning to pay the travelling expenses of their preachers. This is promising, because it shows that these Christians are beginning to realize their duty to give the Gospel to their countrymen. Besides this, the work of the high school, of the two boarding-schools, and of the dozen day and Sabbath-schools, the zenana visiting, and the regular preaching in the churches and bazars have been prosperously maintained. The meeting took a recess of four days for the Christian Convention, or 'Merla,' which is held annually for the discussion of religious subjects, and for the meeting of the Presbytery of Kolhapur. This coincidence of the meetings gave us newly arrived missionaries the best possible opportunity to learn the methods and plans of the workers, and to make the acquaintance of the Indian brethren. The excellence of the native preachers, in spite of their poor educational advantages, impressed me with the correctness and importance of the policy already established in the mission, that through the coming years the mission must decrease, and the Indian Church must increase, in relative importance. A great part of the work of ordained missionaries must be the training of the ministry and the guiding of the infant Church.

"I have nowhere else seen such prominent, showy, and clamorous idolatry as at Panhala, but this is only the expression of the general feelings of the Hindus. This only emphasizes the dire need of this field. The mission voted to ask this year for seven ordained missionaries, one missionary to teach the high school, one to teach an industrial school, three lady teachers, and one lady physician. Oh, that our faith and

the consecration of the home Church might rise high enough to bring us all these! Mr. Irwin and I are the only ordained missionaries that have come within the last ten years. We must remember, too, that the Kolhapur Mission is only one of hundreds. How great is the harvest, and how few are the laborers! *Volunteers, come!*

"At Panhala I saw a man baptized who had been kept waiting a long time against his wishes. A candidate's knowledge and sincerity must first be tested for awhile. An aged Brahman widow has lately asked to be received, and is now negotiating the sale of her land to free herself from heathen entanglements. That will be a good test of her earnestness. A week ago I witnessed a marriage of two Christians. It showed that Christians do better than the heathen in waiting till mature age to marry.

"The Marathi language is, of course, new and strange to me yet, but I feel safe in saying that though it will require hard and persevering labor, any student of average ability can certainly acquire a good working knowledge of it. Mrs. Hannum, Miss Sherman and I have been designated to Ratnagiri Station, which has been unoccupied for some years and which offers opportunities as well as difficulties. We are to settle there about February 1st."

As to Missions Among the Karens.

Rev. H. Morrow writes from Tavoy, Burmah (December 16th, 1890), calling attention to certain inaccurate statements in regard to the Karens of Burmah. He says: "A marvellous change has been wrought in little more than half a century—a short time in the history of a people—transforming a wild, barbarous race to one that is on the way to civilization, at least.

"Dr. Brackett, in the November number of the REVIEW, on "education and evangelization in mission fields," appears to attribute the comparatively small success among the Burmans to a lack of direct preaching and too much

dependence on schools. The very opposite, however, is true. Burmese missionaries have done but little school work, except calling together at certain seasons a class of native helpers for instruction in the Bible. If ever direct preaching, from day to day and year to year, by missionaries and native assistants, has had a fair trial, it has been among the Burmans. At the same time, well prepared tracts have been sold or given away by thousands—enough, it has been said, to whiten the ground. And yet, although God has not left His servants without encouragement, no Pentecostal season has cheered these workers. No doubt the number of missionaries has always been inadequate, but many consecrated lives have been given to this service. In this matter there is an inaccuracy in the letter referred to. At present there are twelve male missionaries in the Burman department, and to the best of the writer's knowledge and belief this is the largest number there ever has been. During his term of fourteen years in the country he has known the number to be as low as three. There are also ten wives of missionaries and eighteen widows and young ladies.

"The honor of bringing the first Karen convert to Christ was not given to Judson, but to Boardman, by whom he was baptized, May 16th, 1828, here in Tavoy, and within a few rods of the writer's residence. This Karen, Ko-thah-Byu, and others who very soon afterward embraced the new faith, went everywhere preaching the Word, and large numbers were baptized. We who now labor with this people have much reason to doubt the genuineness of that so-called revival. The Karens hailed the English officials as their deliverers from Burman oppression, and American missionaries as those who could represent their grievances. The work at that time, as it is indeed to-day, was largely in the hands of native preachers, whose weakness and inexperience led them to enroll converts too rapidly. Nor do we wonder at this, nor, indeed, at almost

anything these people may do. Our friends at home would feel the same if permitted to visit them in their native jungle, living in huts in the dense forest, often far separated from each other, neither hearing nor seeing anything to awaken thought or reflection. From year to year they live on in that condition, growing old without seeing a sunset. The wonder is that enough manhood remains to make an impression on.

"But as to the methods pursued by Karen missionaries, we rely very largely on what may be called educational work. How do we obtain a footing in a heathen village? We get permission to begin a school to teach their children to read, or a request may come from some one or more of the people to send them a teacher. If a suitable young man is available, one is sent, who teaches the children during the week, and on the Sabbath talks to all whom he can call together for a little time about God, and sin, and salvation. After having learned to read, some ambitious boys and girls find their way to the town schools, referred to by the writer as "academies," I presume, but by no means of so high a grade as schools so designated at home. These are schools where most missionaries and their wives, assisted in some cases by one or more young ladies, do their hardest and most important work. Here boys and girls having learned to read and write their own language, and in some cases a little more, come to continue their studies. Among these the Scriptures and Christian civilization form an important part. In these schools such heathen children as above referred to come in contact with the missionaries and the religious influence of the school, and are led to Christ. They return during vacation to tell their parents and friends the wonderful things they have been taught, and these children prepare the way at least for the preacher's message.

"In reference to the amount of benevolence and of Christian living found among these people, we are thankful

that so much has been done, but we constantly have occasion to admonish them and entreat that they abound more and more. The teachers in the village schools are now, almost without exception, paid by Government, their allowances graded according to the certificates they have been able to gain. The pastors get their meagre support from the churches, as a rule, so meagre in many cases that too much of their time is given to hunting, or fishing, or some petty trading, to feed and clothe their families. We are laboring to teach them a more excellent way. From year to year better educated men are entering the ministry, but the number of men who would be called *educated* at home is small indeed. So far it has not been the writer's privilege to know or hear of a Karen preacher that can be compared to our ministers at home, even those not blessed with the best gifts. Many know the way to Christ, and can lead others therein, and for this we are exceedingly grateful.

"There have never been so many workers in the Karen department as to-day, and they are as follows: seventeen men, two of whom teach in the theological seminary; sixteen wives, of whom five are now in America, and twelve widows of missionaries and young ladies."

Dr. John Pagan, of Bothwell, Scotland, who has just kept the quarter century anniversary of his settlement there, is illustrating by lantern slides the foreign mission work of the Church of Scotland. He has sent a list of 176 such slides. Why would not such methods be available here, in inciting to new and more intelligent mission work?

The editor is frequently asked to send to correspondents lists of good *books on missions*, and to publish such lists in this REVIEW. This we cannot undertake to do. In the report of the great world's conference on missions in London, in 1888, the editor has added a bibliography of the subject. It covers

some *fifty pages*, and was at that time remarkably complete. To that we must refer all inquirers. At the same time we have from time to time mentioned here leading books on missions as they appear. And we specially commend certain cheap books recently issued, such as the "Lives" of James Calvert, John Williams, Robert Morrison, David Livingstone, Robert Moffat, William Carey, Thomas J. Comber, Griffith John, James Chalmers, Samuel Crowther, Bishops Patterson and Hannington, John G. Paton, John Hunt, etc.

A Word to Those Who Invite Speakers.

The editor-in-chief, in his own behalf, and that of many of his brethren, begs to say to all who invite addresses upon missions and other topics:

1. Busy men cannot afford time and strength to go any considerable distance to deliver a *single address*, except on rare occasions.

2. It is unfair ever to ask such men to go and speak at their own charges, or even for the *payment of their expenses*. Some one must be found to do their work when they leave it. There are many costs besides those of travel and hotels. And besides, the sacrifice is unequal, where the whole outlay falls on the speaker and none on the audience.

3. Give a speaker *plenty of time* to make an impression. Begin a meeting promptly, shorten preliminaries, and while the audience is fresh introduce the speaker. The writer recently went 500 miles to deliver an address to which an hour should have been given. By sheer mismanagement, he had barely a half hour in which to speak and start for his return trip. He gave three days for one half-hour speech, and received the costs of travel in return. It is very plain that life is too short to throw away time and strength in such fashion.

If correspondents will heed these hints, it will make unnecessary much letter-writing, and save much valuable life-force.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. J. T. GRACEY, D.D.

BURMAH.

Within the past seventy-five years the political map of south-eastern Asia has materially changed. In 1820 the Emperor of Burmah claimed dominion over all the tribes of Burmah proper, as well as over Chittagong, Arakan, and the Tenasserim provinces, including a large part of the Malayan Peninsula. On November 30th, 1885, Theebaw, the last Emperor of Burmah, was a prisoner in the hands of the English army. He was sent to England, and a few weeks later the Empire of Burmah was annexed to British India, and the Burmese rule ceased. At present, and for missionary purposes, Burmah may be considered as composed of Upper and Lower Burmah, comprising the late kingdom or empire of Burmah, and Lower Burmah, all that portion of the country below the twentieth degree of latitude, as well as the Tenasserim provinces and the present mission stations in Arakan, and Shanland, in the east.

Burmah is about equal in area to New England, the Middle States, Ohio, Indiana, and Illinois combined. Its population is variously estimated at from 8,000,000 to 15,000,000. Except in what was until lately known as British Burmah, no census has ever been taken. The population of British Burmah has been so largely increased of late years by immigration, that some estimates now place the population as high as 10,000,000 for Burmah proper. There are said to be forty-two different races in Burmah, divisible into four general classes—the Burmans, the Taligus or Peguans, the Shans, and the Karens. The Peguans were once the lords of the country; the Shans are a nomadic race found in eastern Burmah, northern Siam, and south-western China. These first three races are Buddhists. Of the Karens there are more than thirty tribes. The Sgau and Pwo tribes have been largely converted to Christianity, and have formed many Christian villages.

The Society for the Propagation of the Gospel entered Burmah in 1859, and Independent Burmah in 1868. The See of Rangoon has had the honor of maintaining all the missions of the Church of England in Burmah from the first. What is known as the Mission to Lepers has aided the "Church" Missionary Society, in its specific line in Burmah. The Leipzig Evangelical Lutheran Missionary Society include Burmah in their India mission. A Lutheran mission was begun to the Karens of Burmah in 1884 by two friends, Hans Poulsen and H. J. Jensen, who opened a station at Yaddu, near Taung-ngu; but wishing to get to a people not yet evangelized, they sought access to the Red Karens, and began their work at Pobja, the residence of the chief. We know of but one unmarried lady who represents them at present on the field. The American Baptists have been the chief representative of the Christian world in this land, and their success has been the occasion of great rejoicing far beyond their own ranks. Bishop Cotton declared that there were three great missionary successes in India: 1. The work of the "Church" in Tinnevely; 2. The work of the Lutherans in the "peasant Church" of Chutia Nagpur; 3. The work of the American Baptists in Burmah. They now register 113 missionaries in this country, with 28,009 members in 528 churches, in the service of which are 540 native preachers; the pupils in schools number 11,146. During the past year the Karen Mission has been extending, especially in the direction of Karenni. The interests of the Gospel among the Burmans has made a marked advance. The first station in the Shan states has been established, and is now occupied by Rev. M. B. Kirkpatrick, M.D. The Chin Mission in the western part of Burmah has made encouraging progress. The work among the natives of India, of whom there are now more than half

a million in Burmah, is attracting increasing attention, and the rapid development of the country, now that it has come wholly under British rule, is offering manifold opportunities and enlarged facilities for extending the missionary work to every part of the province.

The Methodist Episcopal Mission was begun in Rangoon in 1872, and is now conducted among the English, the Tamil immigrants from India, and, in a small way, among the Burmans. It numbers 200 communicants in all.

WITHIN THIRTY YEARS—Two PICTURES.—*First Picture:* King Theebaw was inaugurated as King of Upper Burmah, at Mandalay, about thirty years ago. He was an incarnation of cruelty. Several hundreds of the nobility and of his own family were massacred to celebrate the event. To undertake missionary work in Upper Burmah meant death or captivity to the individual attempting it. When the city of Mandalay was built, the eight gates surrounding the city were supposed to have been made secure against all invaders by the sacrifice of fifty-six young girls!

Second Picture: In October, 1890, the Baptist Missionary Conference was held in this same city of Mandalay. The Judson Memorial Church was dedicated during the Conference. Eight thousand rupees of the money needed were given by Christians in Burmah; the Karen choir furnished excellent music, and on the evening of the closing day there was held a communion service at which there were present Tamils, Telugus, Burmans and Karens, Shans and Tounghus, English and Eurasians, Chinese and Americans, representing 500 churches and 30,000 members in Burmah, all "one in Christ Jesus," about the table of the Lord.

SIAM.

Siam is in Farther India, between Burmah on the west and Anam or Cochinchina on the east. It is four times as large as the State of New York, with about the same population—six

millions or more. Siam means a *brown* race. It is often called "The Land of the White Elephant." The flag of the country is a red ground with a white elephant upon it. The white elephant when found is escorted to the city by the king and his court, given a title of nobility, and if sick is attended by the court physician.

Until 1885 Siam had two kings, but in that year the office of one of them was abolished. The present king is thirty-seven years old, and is the first sovereign of Siam who ever went abroad. He is intelligent and progressive, as will be seen from statements to follow regarding the advance movements of Siam. In 1873 the custom of prostration on elbows and knees in the presence of his majesty was abolished. In 1883 he showed his public spiritedness in giving \$4800 to aid the sufferers from earthquake in Java, while the queen gave half as much more to the same object. Trade with foreign parts increases, and their fancy for European hats and caps resulted in the importation in one year into Bangkok, the capital, of \$18,000 worth of hats and caps. In 1883 Siam first erected telegraph lines to connect it with the world-wide lines of the cable companies. The royal palace is lighted by electricity, horse-cars are on the streets of the capital, and steam ferryboats are seen on the rivers. King's College is a noble edifice, with 250 students learning the English language and literature and Western science. It is equipped with philosophical and chemical apparatus ordered from the United States. Prizes, the highest in value £100, were distributed by the young Crown Prince at the last examination. The college has recently been transferred to the spacious and beautiful edifice erected by the king in memory of his late queen, who was drowned. This is in striking contrast with the conduct of his predecessor who, on the death of his wife, built a Buddhist temple and monastery. Another illustration of the new order of things is the Home for Orphans, with

thirty-five orphans, erected in memory of a young prince deceased. Under former reigns the *wats*, or monasteries, were the only places where boys were taught their mother-tongue; now native schools have been opened, and also schools for the study of English and the higher branches, one at least besides the King's College already alluded to. The progressive Government of Siam are now planning to put up a medical college near the largest hospital. The King's intention has been announced of sending six chosen Siamese boys to this country to receive a thorough American education. They are to come in the charge of a returning missionary. That also is a significant fact. The Government has known the value of missionaries to the land and recognized it in various ways. Rev. Dr. S. G. McFarland has for many years been the Principal of King's College. Dr. Hays has been appointed by the King Director-General of all the Government hospitals, and that without any restriction upon his teaching the religion he professes to those under his care.

Politically Siam is likely to retain a position of prominent interest in the world. She bids fair to maintain her position as an independent kingdom. This is greatly to her credit in these days when the great powers are overshadowing and absorbing the weaker ones, without so much as saying "by your leave." Siam is still a kingdom. A friend writes in this connection saying: "In these days, in consequence of annexations, protectorates, absorptions, and turning into republics, it really looks as if the Seventh Angel would have few 'kingdoms' anywhere left to announce as having become 'our Lord's.'"

But England and France both need Siam to act as a *buffer* between their possessions in the East, to prevent collision, though each nation doubtless looks with a covetous eye on that fertile land.

England will not let Siam slip into

her rival's hands as Cambodia did. Nor will France let England acquire more of Farther India than she now possesses; and Siam is too shrewd, too wide-awake to give either of her powerful neighbors any pretext to get a permanent foothold within her boundaries, or to have any excuse for interfering in her policy. So, though pressingly beset by English capitalists to let them invest in a grand system of railways they had planned and surveyed, for traversing the whole length of the Menam valley to connect with a line of their own from Rangoon to the west frontier of China, Siam has resolutely refused to allow them to build her railroads and has decided at last to build them herself.

Thus far she has kept free from a national debt, and is not likely to put herself, as Egypt and Turkey have, at the mercy of English creditors. In the *New York Engineering News* for December, 1890, is an official advertisement by the Minister of Public Works in Siam inviting tenders from American contractors for the construction of a Royal Siamese State Railway from Bangkok, the capital, to Korat, an important town one hundred and sixty-six miles to the northeast, over the mountains, on the watershed of the great Cambodia River. Korat is the capital of the district from which the raw silk of Siam is derived. Rice is very abundant there. Dr. House, writing to us about that district, says that when he was there in 1854, the first time it was ever visited by a white man, he found rice selling at half a cent a pound, there being no market for it, and no transportation save in packs on the backs of bullocks several days' travel through a dense and dangerous jungle.

Missions: Foreign missionary work was begun in Siam by the American Baptists, under Rev. William Dean, D. D., as early as 1833. The American Board followed in 1834. The Baptists now confine their work to the Chinese.

The Presbyterians commenced work in Siam in 1840. Rev. William P. Buell

and wife began the work, but were there three and a half years only. They were followed in 1847 by Rev. Stephen Mattoon and wife, and S. R. House, M.D. Both of these honored brethren are still among the churches, Dr. Mattoon being now in Siam, and Dr. House, with his excellent and devoted missionary wife, is now in America. In the first eighteen months of Dr. House's labor as a missionary physician he prescribed for 3117 patients. These first missionaries labored for twelve years before seeing their first convert. All the work is now in a prosperous condition, the mission schools are doing especially well, the Christian high school is a great success. The whole country is open to evangelical work, and numerous converts are yearly added to the churches.

The principal stations are one in Bangkok, and one in Petchaburee, and one in Ratburee. Siam has 13 missionaries, 10 married, and 5 single, ladies.

LAOS.

The Laos are a hardy and industrious race who inhabit five or six small kingdoms north of Siam. They number between one and two millions. Mission work was begun among them in 1867, at Chiangmai, 500 miles from Bangkok. This and Lakawn are the principal stations; there are twelve out-stations. The Laos Mission has 852 communicants, four schools, with 229 pupils, 10 missionaries, with 8 married, and 4 single, ladies.

The Bible has not yet been translated into the Laos language, but one of the missionaries was in this country last year having a complete font of type made, at a cost of about \$1000, and it is anticipated that the Gospel will soon be given the Laos in their own tongue.

BUDDHISM.

Buddhism is not the religion of any independent power on the earth at this hour except Siam, but it is prevalent in all the countries which have come under review in this study. In Bang-

kok alone there are ten thousand priests who are dependent on the people for daily food. Nowhere are the living force and the deadening influence of Buddhism more felt than in Siam.

We have little disposition and less space to attempt a presentation of Buddhism as a system of belief; but as it is the latest "fad" among a class of persons who dislike Christianity, because of its rigorous demands upon them, to prate about "beautiful Buddhism," we beg to remind our readers of its practical output. It may have tamed barbarians and helped to maintain order and discipline among some peoples, but it has not supported any people in their efforts to recuperate after disaster nor in their endeavors after progress. The mission of Buddhism is not to root out what it holds to be deadly errors, nor to proclaim truths, nor to build up a righteous kingdom. It seeks not to convert but to rescue from delusion and desire; the moral life is not the end but a means; morality is sheer mechanism; the end, the aim is not to be good for the sake of goodness, nor righteous for the sake of righteousness. It aims at no ideal excellence for the sake of the excellence. The realization of the moral idea is a blank which Buddhism cannot fill. Its conception of the kingdom of God is radically other than holiness, or ultimately holiness itself. Buddhism knows no sin, hence it can know no punishment of sin and, of course, it can know no pardon; nor can it know any prayer, nor sacrifice, nor thanksgiving. It has no parable of the prodigal son, or story of "the dying thief," because it has no God, no soul, no Saviour.

Sir Edward Arnold, author of "The Light of Asia," who has been esteemed a foremost champion of the beauties of the Buddhist legends, and as exalting Buddhism at the expense of Christianity, in a conversation with Rev. Dr. Ashmore, on the *Belgic*, between San Francisco and Yokohama, said:

"I have been criticised for an implied comparison between Buddhism

and Christianity in regard to doctrines derived from them and principles contained in them respectively. No such object was in mind. For me Christianity, rightly viewed, is the crowned queen of religion, immensely superior to every other, and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the 'Mahabharata,' nor exchange the Golden Rule for twenty 'Upanishads.'"

It is needless to make reference at this time to the moral result of Buddhism over Asia in general, but the testimony of those who have had large experience of it, and great opportunities of observation in the lands which we are now studying, is fairly in place.

Bishop Titcomb, who had large experience in Burmah, says of it, "That while the same old reverence exists for Buddhist law and religion which existed in its best days, yet dead worldliness almost universally pervades daily life. Religious rites are observed, but they are mostly of a formal character. Large numbers of worthless and most ignorant men are admitted into the monasteries. Not one householder in a thousand makes any serious effort to obtain what is called the Path which leads to Nirvana; popular religion is a life of easy-going conformity to outward observances, accompanied by practical self-indulgence. Idolatrous practices are followed which in the law of primitive Buddhism were unknown. Images of Buddha are enshrined everywhere with a hideous prodigality, in stone, and wood, and metal." He says: "The application of any strong corrective principle has been lost."

A missionary in Siam says: "The further we penetrate in this system for good fruits, for justice, mercy, love, and purity of heart and life, the more are we convinced of the utter rottenness and deadness of the whole structure. There is no living intercessor. Suffering humanity may cry for help, but

nothing ever disturbs the repose of Buddha, or turns his heart with quick throbs of love and pity. He cannot stretch out his hand to save. Question a Buddhist as to his future state, and he says, 'It is all dark!' 'I have studied many religions,' said one to a missionary, 'and I have found no god that loves as your God loves.' Buddhism will fade in the presence of a purer and holier faith."

The "Baptist Missionary Hand-Book" says: "Rangoon, the capital of Lower Burma, is on the Rangoon River, the eastern delta-branch of the Irrawaddy, twenty miles from the sea. It is accessible to large ships, and has a large and rapidly increasing foreign trade, and an important traffic by river. The city is well built, and has a population of 134,176, an increase of 35 per cent since 1872.

"Maulmain, the chief town of the Tenasserim province, is situated at the junction of the Salween, Attaran, and Gyne rivers. It has a good port, and a large trade in teak, rice, and ivory. The scenery about the city is strikingly beautiful, and its location healthful. Population, 93,187, an increase of 14 per cent since 1872.

"Mandalay, the most important place of Upper Burma, and now the capital of the whole country, is a large city on the east side of the Irrawaddy River. It is connected with Toungoo and Rangoon by a railroad.

"Prome is on the east bank of the Irrawaddy River, eighty-five miles west of Toungoo, and one hundred and sixty-six miles northwest from Rangoon, with which it is connected by a railway. It is the seat of a large trade and manufactures. Population, 28,813, a loss of 7 per cent since 1872.

"Bhamo (Bah-máu) is on the Irrawaddy River, one hundred and eighty miles above Mandalay, and only forty miles from the Chinese province of Yunnan. It was formerly capital of a Shan principality, and has a considerable trade with China by means of caravans. By the river it is about eight hundred miles from Rangoon."

V.—GENERAL MISSIONARY INTELLIGENCE.

BY MRS. J. T. GRACEY, D.D.

The Woman's Union Missionary Society of America for Heathen Lands.—Organized 1860. Corresponding Secretary, Miss S. D. Doremus, office, 41 Bible House, New York.

This was the pioneer society (American) in zenana work in India.

The society has work in three large and important stations in India, viz., Calcutta, Cawnpore, and Allahabad.

In *Calcutta* there are 16 missionaries, 55 native teachers, and in the city and suburbs 64 schools with 1000 zenana pupils. A girls' orphanage with 140 children, also an institution for the higher education of native Christian girls. Medical work has been reopened, a medical training class organized, and a dispensary opened during the year. This is known as the Doremus Mission.

Allahabad.—Here there are 16 missionaries, 6 native assistants, 47 day schools with 1000 pupils, and 320 zenanas with 398 pupils, in all 1398 persons under instruction.

Cawnpore.—In this city there are 13 missionaries, 5 native assistants, 963 pupils, 37 day schools with 623 pupils, 184 zenanas with 345 pupils.

In *Shanghai*, China, 2 lady physicians are in charge of the Margaret Williamson Hospital, with 2 assistants and 5 hospital helpers. A home for medical workers has been donated during the year. A boarding-school with 40 girls, and 4 native schools with a large Sunday-school, represents the work.

In *Yokohama*, Japan, a girls' boarding-school has 140 pupils. Evangelistic and medical work are efficiently carried on. Six native teachers are employed, 6 native medical assistants, 21 Bible women, 3 of whom are self-supporting, and 200 Sunday-school scholars.

To mission work in denominational stations aid has been given by the society in the following places: Bassein, in Burmah; Dehra, Kohlapur, Bellore,

and Madanapalle, in India; Cairo, in Egypt; McCall Mission, Paris.

Amount of money raised in 1889, \$43,267.34. Report for 1890 not out.

The *Missionary Link* is the organ of this society. During the past year it has been changed from a bi-monthly to a monthly issue.

Woman's Foreign Missionary Society of the Presbyterian Church—Organized 1870. Mrs. C. N. Thorpe, Foreign Corresponding Secretary, 1334 Chestnut Street, Philadelphia, Pa.

This society has work in Africa, China, among the Chinese in California, India, Japan, Korea, Mexico, North American Indians, Persia, Siam and Laos, Syria, and South America.

The home work is represented by 48 Presbyterian societies, more than 1100 each of auxiliaries and bands. Amount of money raised from April 20th, 1889, to April 20th, 1890, \$144,617.

The *Woman's Work for Woman*, the organ of the Presbyterian Church, has 16,300 subscribers. *Children's Work for Children* has a large circulation; figures not given in report. This society sends out quantities of missionary leaflets.

The foreign work is represented by 139 missionaries, 16 of whom are at home and 10 of whom were sent out the past year, 5 of them self-supporting; 10 missionary teachers and visitors, 84 native helpers and Bible women, 33 boarding-schools, 153 day schools.

Woman's Board of Foreign Missions of the Presbyterian Church.—(Formerly Ladies' Board of Missions.) Headquarters, 53 Fifth Avenue, New York.

This board is composed of 25 Presbyterian societies in the New England States, New York, and Kentucky.

Its home work is represented by 504 auxiliary societies, 121 young people's and 358 children's bands and Sunday-schools. The amount of money raised

from April, 1889 to April, 1890, \$58,305. It has a Bureau of Exchange for the supply of missionary letters and literature. Periodicals. *Woman's Work for Woman* and *Children's Work for Children*.

It contributes to the support of work in India, Siam, Africa, Japan, Persia, South America, Syria, China, Mexico, Guatemala, and North American Indians. It has under its care 61 missionaries, 11 of whom are at home. Summary of foreign work not given in reports.

Woman's Presbyterian Board of Missions of the Northwest.—Headquarters, Room 48, McCormick Block, Chicago, Ill.

This society is represented by 10 Synodical societies, 66 Presbyterian societies, and 1661 auxiliaries. Included in this are Sunday-school societies and young people's societies and bands.

Amount of money raised during the year, \$80,678. Periodicals, same as other Presbyterian boards.

Work is carried on among the North American Indians, Mexico, Guatemala, South America, Africa, Syria, Persia, India, Siam and Laos, China, Japan, and Korea.

Number of missionaries supported, 70, of whom 7 are medical; Bible women, 26; native teachers and pastors' wives, 30; boarding-schools, wholly supported, 7; pupils in other boarding-schools, 211; day schools, 92.

Woman's Foreign Missionary Society, Northern New York.—Corresponding Secretary, Mrs. Archibald McClure, 232 State Street, Albany, N. Y.

This society contributes to the work in Africa, China, Guatemala, India, Japan, Korea, Mexico, Persia, Siam, Syria, and to home work in Idaho and Dakota. Home society is represented by 96 auxiliary societies and 100 bands.

It supports 4 missionaries, 5 native pastors, 12 Bible readers, and 51 schools and scholarships. Amount of money raised during past year, \$9692.

Woman's Presbyterian Board of Missions of the Southwest.—Office, 1107 Olive Street, St. Louis, Mo. For-eign Secretary, Mrs. L. D. Hopkins.

This board supports 23 missionaries, 9 of whom are foreign and 14 home. Two have been sent the past year. It contributes to work in Persia, Japan, India, Siam, China, and South America. Amount of money raised during year, \$15,000.

Woman's Occidental Board of Foreign Missions of the Presbyterian Church of the Pacific Coast.—Office, 933 Sacramento Street, San Francisco, Cal.

This board supports 8 missions on the foreign field and has work in Japan, China, Siam and Laos, a medical missionary in India, also work in Persia and Syria abroad, and work for Chinese women in San Francisco, Sacramento, San José, Los Angeles, and San Diego. Total receipts for year, \$10,600.

Woman's North Pacific Presbyterian Board of Missions.—Organized 1889. Headquarters, Portland, Ore.

This society, so recently independently organized, has 2 Presbyterian societies, Oregon and East Oregon. It reports 20 children's bands with 360 members. Number of auxiliaries not given. Amount of money raised in 1889, \$5908.

Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.—Organized 1880. Corresponding Secretary, Mrs. J. C. McClurkin, Evansville, Ind.

This society is represented by 46 Presbyterian societies; auxiliary societies 793, with a membership of 7900; young ladies' societies, 8, with a membership of 130; children's bands, 138, with 1741 members. Amount of money raised in 1889, \$10,614.

Organ of the society, *Missionary Record*, with 3000 subscribers. A children's paper is also published called the *Missionary Banner*.

Eight stations in Japan are occupied by the society, and in the Indian Territory 1 missionary is supported by them. Appropriations have been made for work in Mexico.

Woman's General Missionary Society of the United Presbyterian

Church. — Corresponding Secretary, Mrs. W. J. Reid, 38 Federal Street, Pittsburg, Pa.

This society is represented by 46 Presbyterian societies, 764 auxiliaries, and 18,819 members, and raised for foreign missions, in 1889, \$13,024. Over \$21,000 was raised by the Woman's Society, but the remainder was appropriated to various church and home enterprises.

Work is carried on in Egypt and India. Of the 23 missionaries supported 9 are in Egypt and 14 in India. A memorial hospital was opened at Sialkot, India, during the year.

The *Woman's Missionary Magazine*, of the United Presbyterian Church, is the organ. It has 3800 subscribers.

Woman's Board of Foreign Missions of the Reformed Church in America.—Organized 1875. Corresponding Secretary, Miss Mary O. Dur-ye, 30 Washington Place, Newark, N. J.

The home force of this society is represented by 267 auxiliary societies. Amount of money raised during year, \$28,517. The society has work in China, Japan, and India. In Amoy a girls' boarding school with 48 pupils, a day school, a Bible school, and a children's home are supported. In Japan 103 pupils are in the Ferris Seminary, at Yokohama.

At Nagasaki the Jonathan Sturges Seminary has 22 pupils. In India 3 important stations are occupied, viz., Vellore, Madanapalle, and Tindivanum, with surrounding towns.

In the Hindu Girls' School, at Vellore, are 111 pupils, 61 at Madanapalle, and 49 at Tindivanum. Beside this, work is done among the native women in the zenanas. Eight high-caste girls' schools have 585 pupils.

The *Missionary Gleaner*, organ of the society, has 1485 subscribers.

In 1881 the Woman's Board assumed the entire cast of all the work carried on by the board in the various missions for women and girls.

Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Church General Synod.—

Corresponding Secretary, Miss M. H. Morris, 406 North Greene Street, Baltimore, Md.

This society prints a report only once in two years, after their Biennial Convention. The statistics given below are the latest. Number of Synodical societies corresponding to the district Synods in the General Synod, 20 ; number of auxiliaries, including young people's societies and children's bands, 566 ; number of members, active, honorary, and life, 14,472. Amount of money contributed for the year ending March 31st, 1890, \$22,752. Besides work in some of the Western States, the society has foreign work in India and Africa. In India zenana, educational, and medical work is carried on. There are 12 schools, with 24 teachers and 719 pupils, located in Guntur and neighboring towns. A very successful industrial school has been established for Mohammedan girls and women, and a boarding-school with 35 pupils. The medical work is prosperous, and a tract of land has been secured upon which a hospital will be built. The women have a department in the *Missionary Journal*, which is published by the General Society.

Congregational Societies.—Auxiliary to the American Board of Foreign Missions and independent of each other are 3 organizations which are the channels of woman's foreign missionary work in the Congregational churches of the United States, viz. :

Woman's Board of Missions, Woman's Board of Missions of the Interior, Woman's Board of Missions for the Pacific.

Woman's Board of Missions.—Organized 1868. Corresponding Secretary, Miss Abbie B. Child, 1 Congregational House, Boston, Mass.

The board, with headquarters at Boston, has work among the Zulus of South Africa, also in East and West Central Africa, European and Asiatic Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, Spain, and Austria.

The home force of the society is rep-

resented by 1182 auxiliaries, of which 111 are young ladies' societies, with a membership of 34,300; mission circles, 549, with 15,500 members.

The board has under its care 111 missionaries, 32 boarding-schools, 228 day schools, 143 Bible readers, 1 hospital, 2 dispensaries, and 1 training-school for nurses.

During the year 22 missionaries have been sent out, 11 going out for the first time and 11 returning, and 8 have severed their connection with the board. Organ of the society, *Life and Light*, published in Boston, with a circulation of 15,500. The society also publishes a periodical for children, the *Mission Day-Spring*, with a circulation of 18,730.

Amount of money raised in 1889, \$115,000.

Woman's Board of Missions of the Interior.—Organized 1868. President, Mrs. Moses Smith, 59 Dearborn Street, Chicago, Ill.

Thirteen interior States represent the home field of this board. The work is represented by 1000 auxiliary societies and 365 junior bands.

The society has work in Africa, European and Asiatic Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, and Spain.

It supports 85 missionaries, 15 having been sent out last year. Amount of money raised for 1889-90, \$56,041.89.

It has under its care over 30 Bible readers and 13 boarding-schools; other foreign statistics not given.

Life and Light is the organ of this board; *Mission Studies* is also published by the board, and over a 1,000,000 pages of missionary leaflets have been issued.

Woman's Board of Missions for the Pacific.—Organized 1873. Home Secretary, Mrs. J. H. Warren, 1316 Mason Street, San Francisco, Cal.

The territory of this board covers all portions of the country west of the Rocky Mountains. This board has 3 branches, the Oregon, the Young Ladies' Branch, and the newly organized Southern Branch.

The foreign work of the society is represented by the support of 4 missionaries, 3 schools, and aid toward 1 ship. The schools aided are in Turkey, India, and Spain. Five thousand two hundred and ninety-five dollars were given by the Congregational churches of California for foreign missions in 1889. Of this \$4319 were given by the women of this board, leaving \$949 as given by the churches in general, or by the 11,223 members of the churches. Home statistics not given.

Life and Light has 373 subscribers, and has a column in *The Pacific* to represent its work.

Woman's Board of Missions for the Pacific Islands.—Organized 1871. President, Mrs. Hiram Bingham, Honolulu, Sandwich Islands.

This board is Congregational and independent. It has work in Honolulu among the Hawaiians, Chinese, and Japanese. Six Bible women are employed in Honolulu. Auxiliary societies are organized in the adjoining islands of Hilo, Maui, Kauai.

Receipts from June, 1889 to June, 1890, \$1548.

Woman's Foreign Missionary Society, Methodist Episcopal Church.—Organized 1869.

This society includes ten associated branches. Each branch has its territorial limits, with Corresponding Secretary and Treasurer. These corresponding secretaries constitute a Committee of Reference, of which Mrs. H. B. Skidmore, No. 230 West Fifty-ninth Street, New York, is Chairman.

The work of the society in the home field is represented by the following figures: Auxiliary societies, 4308; young ladies' societies, 501; children's bands, 748; total organizations, 5557. Members of auxiliaries, 112,834; of young ladies' societies, 10,119; children's bands, 15,997; total membership, 138,950.

The society has work among the Germans in the United States, also 25 auxiliaries in Germany, and 13 in Switzer-

land. Amount of money raised from October, 1889, to October, 1890, \$220,329—\$10,000 of this by bequest. Over \$14,000 was raised beyond this for a woman's college in Lucknow.

The society has work in Japan, Korea, China, India, Burmah, Singapore, Bulgaria, Italy, South America, and Mexico.

Of the 96 missionaries abroad, 34 are in India, 23 in Japan, 20 in China, 4 in Korea, 7 in Mexico, 4 in South America, 2 in Bulgaria, 1 in Italy, and 1 in Singapore. Included in these are 11 regularly graduated medical missionaries.

The foreign work is represented by 25 boarding-schools with 1671 pupils, 306 day schools with 9225 scholars, 300 Bible women, 8 hospitals and dispensaries. The *Heathen Woman's Friend* is published monthly by the society, with 19,236 subscribers, also a paper in German, with 2176, and a children's paper, with 5128, and a paper for women in India, in three dialects.

Woman's Missionary Society of the Methodist Episcopal Church, South.—Organized 1878. Corresponding Secretary, Mrs. D. H. McGavock, Nashville, Tenn.

The work of this Church throughout the Southern Methodist Church is represented by 1986 auxiliary societies and 41,235 members. Young people's and children's societies, 995; members, 31,132; total societies, 2991. Total membership, 72,367. Amount of money raised for 1889-90, \$75,486.

The society has work in China, Mexican border, Brazil, Indian Territory, and Mexico. It is represented in foreign fields by 31 missionaries, 20 assistants, 37 native teachers, 10 boarding-schools, 31 day schools, 1248 pupils, 1 hospital, 1 medical missionary, 1 foreign assistant, and 9 native hospital assistants. Value of property owned by this board in foreign fields is \$181,000. Organ of the society, *Woman's Missionary Advocate*, Nashville, Tenn., with a circulation of 13,000.

A training-school for Christian work-

ers is established at Kansas City, through the munificent gift of Rev. Nathan Scarritt of property valued at \$25,000 and cash \$25,000.

Woman's Foreign Missionary Society of the Methodist Protestant Church.—Organized 1879. Corresponding Secretary, Mrs. M. A. Miller, Box 1065, Pittsburg, Pa.

Since the organization of this society 5 missionaries have been sent out to Japan, to Yokohama and Nagoya, where prosperous schools are conducted.

The summary of work is comprised in the following statistics, as nearly as can be approximated: Branches 14, with 7 others partially organized—an increase over the previous year of 1. Auxiliaries 355, an increase of 31; mission bands 80, an increase of 20; members 3700, an increase of 500; life-members 142, an increase of 9; honorary managers 6, an increase of 1; memorial members 3.

Amount of money for the year, \$4166.

Organ of the society, *Woman's Missionary Record*.

Woman's Missionary Association of the United Brethren in Christ.—Organized 1875. Corresponding Secretary, Mrs. L. R. Keister, Dayton, O.

This society has work in Africa, Germany, among the Chinese in Portland, Ore., and during the past year they have opened a mission in Canton, China, and sent 2 ladies to take charge of the work. They now support 10 American missionaries, 18 native helpers, a membership of 1484, with property valued at \$28,500.

Amount of money raised for 1889-90, \$4,567.

Woman's Evangel is the organ of the society, and has 2,300 subscribers.

Woman's Missionary Society of the Evangelical Association of North America.—Headquarters, Napierville, Ind. Has department in *Missionary Messenger* published in Cleveland, O. This society has work in Germany and Japan, and raises between two and three thousand dollars annually. No report of work has reached us.

(To be continued.)

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